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R A M E S E S ;

AN

EGYPTIAN TALE:

WITH

HISTORICAL NOTES,

OF THE

ERA OF THE PHARAOHS.

By Edward H. Lane

‘ Les Egyptiens sont les premiers où l’on ait sù les règles du gouvernement. Cette nation grave et serieuse connut d’abord la vrai fin de la politique, qui est de rendre la vie commode, et les peuples heureux.’—*Bossuet, Histoire Universelle, tome ii.*

IN THREE VOLUMES.

VOL. I.

L O N D O N :

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1824.

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THE mind of the author is strongly impressed with the necessity of presenting to the reader an introduction to his Egyptian tale. It may seem objectionable to exhibit Egypt as possessing at so early a period of the world knowledge and science in certain branches of learning and art surpassing all that the moderns, with the advantages of the experience and wisdom of ages, can produce. The Notes contain the evidence and authority for such a representation of the wisdom of the Egyptians.

In the tale itself are embodied many of the scattered notices of the history of this singular country and people, their govern-

ment, their institutions, religious and civil, their manners, and mode of life. Some of the astonishing wonders of Egypt (and no other term can designate every thing relating to this country) have survived, and prove their existence at a very remote period of antiquity, and confirm the sagacious remark of Ferguson:—‘The Romans are thought to have learned from the Greeks, and the moderns of Europe from both: the Greek was a copy of the Egyptian, and even the Egyptian was an imitator, though we have lost sight of the model on which he was formed.’

The comparison of ancient historians with modern travellers has furnished the materials and groundwork of the tale. It develops an interesting era in Egyptian history, the subjugation of this people by a swarm of eastern invaders called pastoral warriors and shepherds, to distinguish

them as nomade tribes of the great Caucasian family.

The author wished to comprise as large an extent of information respecting the rites, arts, and public monuments of the Egyptians, as possible ; and it has been his study to keep within the limits of historic evidence, confirming and illustrating his details by ample notes, which contain such various and important matter from the earliest historians, as must interest even the general reader. Their details will unfold a series of data, whereby may be formed a knowledge and appreciation of this ancient and illustrious kingdom, resorted to by the wisest and the best of the philosophers, the sages, and legislators of Greece, and pronounced by them to be ‘ the mother of the arts, and the fountain of wisdom.’ They will facilitate also a comparison of Egypt and Greece ; which

the author would rather suggest as a natural object of contemplation and reflection to the reader, than as one on which he would form an opinion for him.

JUNE, 1824.

R A M E S E S.

BOOK I.

ARGUMENT.

Sabacon and Rameses, the two sons of the Egyptian general Sosis, attended by their governor, are witnessing the joyous scene of the retiring waters of the Nile, from their father's palace at Memphis.—The different sentiments and feelings of the brothers upon the present state of Egypt, threatened with an invasion by the Pallic bands, now overspreading Arabia.—A royal barge from Thebes arrives and summonses them to repair thither to the court of Amenophis, king of Egypt.—They embark, and ascend the Nile.

THE sun was high in the horizon, and flamed with a radiance most intense, the air and sky sparkled with heat and light, when Sabacon and Rameses sought a shelter from its glorious but overpowering beams in their favourite resort upon the borders of the Nile. It was constructed upon a vast and solid mound overhanging the stream, and at the present instant presented a scene, such as only Egypt could display.

The benign inundation of this beautiful and cele-

brated river had brought with its sacred streams its usual donative of enriching mould and fatness. Its height now subsiding, had reached the usual maximum of plenty, sixteen¹ cubits, and the propitious favour of this great annual operation of the Nile had filled every heart with gladness; from the borders of Ethiopia to its seven mouths where its waters mix with the ocean, all the land rejoiced, contemplating that all-bounteous season, which, after the retiring of its streams, pours forth abundance and enjoyment in a plenitude inexhaustible. Covered with its waters, the scene was an endless display of interesting and attractive objects. The appearance of the thickly studded towns and cities, arising from the flood as in a vast sea; the glittering temples and obelisks insulated amid the wide-spreading inundation; the papyrine² vessels and barks, crowded with happy and rejoicing mortals, who floated on its surface, suggested no thought but that of universal happiness peculiarly the portion of this country. Under the protection of their tutelary river, Mizraim appeared the favourite of great Isis, and her prototype Nature, and to have a talismanic exemption from those disturbances of seasons, that caprice of elements, which in less happy lands too often lead famine and pestilence to their prey.

The beings thus enjoying the scene were the two sons of Sosis, the chief general and commander

of the Egyptian forces, one of the bulwarks of its monarchy, equally respected by his king and honoured by this people; born in the caste of warriors, and descended from names highly distinguished for their devotedness to sacred Egypt, Sosis saw in their achievements an example to emulate, which the trying events of his own career had brightly and nobly accomplished.

The characters of the youths were as different as their persons; and influential as they became upon the destinies of their country, no less than on their own changeful and checkered course, may require some touches to develope; while the main springs will be traced more usefully, as they are drawn into operation, in their actions and future conduct. Sabacon, the eldest, had passed the bounds of youth, and sighed to encounter the responsibility and realities of life. Born to the most elevated honours, secured also by the invariable laws and constitution³ of the kingdom of the rank possessed by his ancestors, he saw the sphere of command and power ready for his occupancy; inflexible and energetic, he could control the wavering and overawe the timid, while ardent and intrepid, he had the natural materials of the warrior and conqueror. His frame was of an iron mould, above the common stature, and athletic for an Egyptian: a forehead wide and bold, a countenance austere and highly majestic, complexion dark and swarthy, he displayed all the

strong outlines of a decided, powerful mind. But amid qualities calculated to create the grand and the sublime in moral ascendancy, when duly called forth by great eras and occasions, were also mixed, most intimately, the rank seeds of hatred and revenge; and these fearful impulses, oftentimes so mysteriously rooted in our nature, experienced from his peculiar destiny a rapid growth and destructive developement.

His brother Rameses, younger by three years, was in the very dawn and flower of youth, and destined also to arms as well as his brother. He from infancy had strongly felt a bias to trace the infinite and refined system of Egyptian mysteries to their sublime source. With a powerful and operative sense of sacred things, he ardently cultivated every source of intelligence and knowledge which the sages of Egypt, the wise of the earth, vouchsafed to communicate. The dark and gloomy rites of the caverns, and the earth-formed receptacles of their ceremonies, had an attractive charm beyond all the splendors of Memphis; and in their deeply impressive scenes, his mind and imagination gradually formed a tone, grounded upon and suited to the high-wrought mysteries of his gods; and no earthly cares, or fears, could daunt or deter him, until a further progress in their mysterious secrets struck him with surprise as being debasing and sanguinary. Too young to decide from reason,

amid appearances seductive, and mysteries apparently sensual, a light within, spoken to by some unknown but powerful divinity, always restrained him from the contaminations of vice; and the counsels of his friend and counsellor, the learned Phritiphanes, were scarcely needed to show the allegories which these scenes contained, and wherein grosser souls were led astray. Fortified by a train of thought and matured reflection, beyond the common reach of Egypt's race, contemplative by habit, with his passions controlled in their propensities, and alive only to the attractive objects and appearances in the secrets of nature, known to the priesthood, Rameses possessed all the latent qualities of a resplendent character, for his intellect aspired beyond the usually estimated progress of the human mind; his eager thirst of knowledge was unbounded, and he had chosen a path most likely to gratify it, in the affection and confidence with which his interesting qualities had inspired the chief of the sacred priests of Egypt. His form might be said to be under the common standard, but it was strong, light, and symmetrical, capable of the greatest fatigue, and indeed the mere organ of an highly intellectual soul: his forehead finely open, his face mild and serene, his mouth soft and gracious, the whole contour expressed the *beau idéal* of a being superior to the fluctuations and trials of the world, and capable of the most sublime and devoted ac-

tions from a sense of higher origin, and heavenly emanation from the gods; with a part and portion of whose eternal essence and brightness, in conformity with his preceptor's doctrines, Rameses had sought entirely to associate himself.

Such were the personages who, now reclining upon couches, inhaled the fresh sweetness of the breeze which arose from the waters. Their governor in silence, with his arms crossed, watched intently the current of their thoughts: dark and swarthy, with strong lineaments of impassioned feeling, the eye full and prominent, lips thick and heavy, his form as well as character expressed calm and patient endurance and fortitude. He was evidently not of the Mizraim race, but one of the celebrated eastern invaders, who, under the generic title of 'Pastoral Shepherds,' had subjugated and tyrannized over Egypt. In a battle long since gained by Sosis he had become his captive; and instead of the tortures and death usually inflicted by the exasperated nations, he had met with a humanity and tenderness, which awakened anew the feelings of regard and sympathy, and attached him to his patron's fortunes and race with the strongest ties. Athor had long ceased to remember the state he had exchanged for slavery. Indeed he had never known the powerful tie of country, for the band he had been attached to had for three generations flowed onward as a torrent through Arabia to

Egypt, and desolated all the tract they passed over. Settled at length in the delicious valley of Mizraim, they tyrannized over its cities, and possessed themselves of its riches, until oppressions roused, and union strengthened the native Egyptians, to expel their stubborn and powerful adversaries. The chord broken, however, which attached him to his band, his comrades dead in battle, or slain by the sword in hostile pursuit and in successive struggles; he stood alone and solitary, and the tie which linked him with Sosis and his race became the stronger, as it grew up in the soul from affection to his sons. His services also had been peculiarly useful to Sosis, for, daring in action, impenetrable in purpose, and gifted with great adroitness in ascertaining the motives and plans of others, Athor had fathomed the wiles and projects of various combined enemies, which at different epochs threatened the peace of Egypt; and so clear had been his conceptions and intelligence, that Sosis often thought he must have been enrolled among the tried and revered band of Eoptæ[‡], through whose powerful and invisible agency the secrets of every latent spring were moved and developed. But no vigilance could trace any apparent connexion: and so devoted were his feelings for the sons of Sosis, the hopes of his future days, that latterly their parent had always connected Athor with his sons, as a guard and tutelary ward.

The building in which they indulged in repose, during the hours of intense heat, was a pile of some beauty and architectural excellence, overlooking the Nile, resting upon a massy mound, constructed to protect the shores from the encroaching river. A flight of steps, massive and vast, led to a platform, from which arose a square pavilion, whose sides of granite were adorned with the exploits of Sosis; showing the successful surprise of a part of the enemy's flotilla, the details of which overspread the walls. Its gates of bronze opened to an interior hall, dimly lighted up by pierced windows in the masonry and sycamore wood, and often used upon state occasions. From the side, a staircase ascended to the second story, which led to a spacious and magnificent chamber of polished granite: it was supported by massive columns, displaying in exquisite sculpture the nymphæ's mysterious and sacred flower, whose capsule and bud were entwined and wreathed in every form along the columns. The shutters opened to the beautiful view which its elevation displayed, and which was now the object of the contemplation of its occupiers, lying to the south of the proud and superb city of Memphis, in whose suburbs the palace of Sosis was situated. Hence the eye ranged over the opposite eastern banks of the stream, covered at present by the inundation flowing to the very base of the bold and precipitous cliffs of the Arabian chain, which, to the eye,

towered over the inundated lands as a vast and mighty mark, the barrier of the wide-spreading waters.

‘How benignly the gods are disposed to this happy country,’ said Rameses: ‘flourishing in arts, crowned by plenty, her fierce invaders subdued, Mizraim reposes in the lap of enjoyment!’

‘An enjoyment,’ replied Sabacon, ‘that a few moons may see direfully changed. True; arts, riches, and splendor shine around; so much the worse, when they may become attractions to allure the warlike and the brave. The enemy of our race yet hovers on the frontiers, baffled but not destroyed; but I forget when I speak to such a sage, who needs can teach. What say your friends the priests on public things?’

‘They, Sabacon, happy in choice and practice, trace the book of knowledge, ever open in fair nature; they look to the azure vault, shining in heavenly calmness and repose, to read the stars, and elevate their thoughts above this worldly scene. Such attainments,’ sighed Rameses, ‘are indeed my envy.’

‘Oh, modest disciple of the great priest Phritiphanes, slander not thus thy master, who reads indeed the stars, but lives for better things than future hopes; and with his altar-rites contrives to move at will the schemes and worldly plans of Mizraim’s state. Fie, fie upon thy dulness: re-

collect the epoch lately past, when the deceased Apis⁵ left this mighty land without its god.'

'Well, Sabacon, and what canst thou infer?—were not anxious cares felt from daily unsuccessful search, prosecuted with the deepest thought and intense ardor?—were not the exhortations of my revered instructor sent day and night throughout the land, to mark the auspicious birth of the renewed and youthful god?'

'In truth no wonder; for thou knowest nine months and more passed by, and Memphis was still deserted, ere the impatient priests could fix upon the much-wanted and mysterious successor to the sacred animal. Meantime their own rule was suffering; yes, Rameses! getting into jeopardy: for Mizraim, gloomy Mizraim drooped and trembled: our cities shook with dread, and hollow murmurs, as of storms and change, spread round from town to town, and no one knew their authors; yet, at this instant, in the lowering north are those whose swords could help the guess.'

'Well, Sabacon, what inference flows from this? Surely,' Rameses quickly demands, 'surely you doubt not? You question not that the ray of the moon, of Isis queen of night, shed from her sparkling crescent the impregnate beam—these marks divine, which show the embodied god?'

'Indeed, brother priest, as thou seemest, I shall merely say, your friends should have looked sharper

for a successor, ere they drowned⁶ their ancient deity: but, in very truth, become torpid in age, enfeebled in auguries, he seems best disposed of in his pyramidal sanctuary—embalmed, and shrined in his beauteous tomb.’

‘Peace, Sabacon; it is a tomb most fit for the lifeless form once animate with essence so sacred and divine, qualities now marked by sculptors in the hieralpic symbols covering his baris. But why name with taunts a mystic death which issued forth,’ and as Rameses spoke his eyes sparkled with the liveliest animation, ‘which led to scenes so bright as shone on grateful Mizraim when the heavenly visitant was owned and was brought to Memphis? Hast thou forgot the accumulated myriads, the air resounding with their shouts, while the multitude bore him onward on the sacred stream; the papyrine vessels, the gilded barges following; ourselves rejoicing, and all with shouts and sounds of joy attesting the mighty rule of Mizraim’s god? Beware, Sabacon, beware of entertaining doubts or jealousy of those whose high attendance on the gods draw down their favour, and whose knowledge extracts the enlightening ray which aids our mortal intellect! Ignorantly bound down to this low sphere, what were our race? To the priests, and their mystic books, Mizraim owes every art which makes her shine resplendent among nations, every secret which lifts her sages to the skies!’

‘ Very true, Rameses, and unquestionable, but rely upon it, the sword must yet be drawn. Whether you are revolving to meet the storm by nerve of arm or priestly supplications, I know not; but Sabacon casts his die at once upon the bloody field: there, neither my father’s fame, nor glories of my ancestors, shall dim the triumphs I aspire to win!’

‘ Sabacon, may the god of armies grant you all you wish! Me not the blood-stained trophy dazzles, or the glare of high ambition! For my country, if in danger, not even yourself should dare the extremes of death more fearless or undaunted; but far rather would I seek in wisdom’s book the truths of nature’s laws; how these same shining stars perform their course, and shed their beaming influence on unthinking man; how the plants disseminate their germs and offer secret symbols, known only to the good and wise; how nature’s animals⁷, the most minute and coarse, yet all partake a ray divine, which in its hue and change often lends a character of sacred import, and illustrates the hieroglyphic store. These would I draw in and graft upon my eager spirit, that when disembodied from its fleshly, mortal partner, when the frame enshrining its livelier associate parts from life, I may commix⁸ my being with the bright splendors of Osiris’s beams!’

‘ Take, Rameses, your choice; cross not my

path, and feel assured I never rival your mysterious lore. But, Rameses, did you not hint, some new and wonderful display awaited us, not known to any of our present race, or for some centuries past,—some celestial stranger, that at long intervals revisits this his favourite spot?’

‘ You awaken feelings,’ replied his brother, ‘ strongly allied to those portentous signs you dwelt so scornfully on just now,—the portent which the sages trace within their sacred hermaic books is the Phœnix⁹ which comes to earth from the great orb, the sun, shining in ethereal brightness,—this sacred bird passes five centuries near his flaming course, nor is once seen to light on earth, or breathe its grosser air; but when the awful cycle has revolved, which measures off so great a part of earth’s progressive course, the heavenly visitant prepares to recreate again its radiant form; and now presages of celestial character indicate a change: and the star of Egypt, sparkling Sirius, leading on the inundation, which, as a cornucopia, now pours plenty round us, also displays some warning emanations, which are deemed the signs of this rare symbolic stranger:—should these speak truly, soon will heavenly odours, sweeter than all the spices and Sabæan perfumes of Arabia’s groves, breathe in the air; and flashes of intense and dazzling light shine on the temple and altar of the revered and mighty! on the protecting deity of Heliopolis, the creator

of the world! herein, on his altar, in eager haste, the brilliant bird will then prepare his odorous nest, which a self-shot beam from heaven instantly inflames; spreading her splendid plumes, the bird will then repose amid the circling blaze, while harmonious sounds are floating with celestial fragrance all around! and as the pure element reduces its material form to ashes, a cloud of sweets, as incense, will steam upward to the sky, hiding the mysterious change performing on its burnished form, until emerging from the bright embers, the renewed and vigorous Phœnix towering in pride, is strengthened to regain its native skies, and shines in all the beauty of its youthful form! The hermaic pillars, these records of the past, show the visit of the Phœnix, once every five hundred years, to be all important on the destinies of our country; and the priests now weigh with solemn caution the stellar auguries for our weal or woe. When last this awful bird soared to our kingdom, Mizraim, they report, was the queen of Earth! She now again regains this glorious height, or sinks the lowest in the Eastern world—the slave of her oppressors. Oh, Sabacon, boast not thy arm of strength! but when our country seems thus hanging in the dubious scales of great Osiris, her heavy crimes of dull forgetfulness for heavenly favours—debasement luxury and vice loading her adverse beam, so speak the pensive priests, add not your

presumption to its weight, but breathe the self-subduing prayer to him, who, in this glorious bird, this type of great all-renovating nature, calls on us to seek his altars, and to trust his power!

‘Rameses, pray you,’ was Sabacon’s angry rejoinder; ‘I scorn not Apis, nor disdain the rites of great Osiris! but the state has enough of those who seek their defence and safety in the tutelary care of others.—My arm be mine. Enough from Bocchoris I have learnt of our eastern enemies to judge that strength and courage are our best auxiliaries.’

A sigh came from the recess of the pavilion which instantly drew the eyes of the brothers thither; but nothing was perceptible, save the sculptured form of Osiris with his crook and scourge; his deep blue visage, more darkened by the shade of a projecting column, and the severe dignity of his aspect suited to the heavenly supremacy of the god, and as if frowning on the bold recklessness of Sabacon. Turning to Athor, who had watched in meditative silence the two brothers, they perceived by his saddened look that the sounds had burst from his well-experienced soul, on viewing the germs of disunion and jealousy thus early budding in a brother’s heart. Ere any explanation could occur of an involuntary mark of sadness, a presage of the future; a splendid galley decked with the ensigns of royalty, and sweet strains of the sistrum’s music floating around, bearing on its prow¹⁰ the carved symbol of the mystic

serpent, and on the stern the head of Pthah or Ammon, striped with blue and gold, and decked with streamers, stopt at the granite steps which wound downward to the river. It was descending the Nile on a special mission to the brothers from the imperial Thebes, where the king Amenophis and the nobles of the land, passing the vernal season of the spring, had celebrated the sacred feast, the festival of nature, at this great revolving season of delights, with the rites of Egypt's God. These joyous days throughout the East are most sacred, especially in Egypt. Here all conspires to fill the measure of pleasure. The gods proclaim aloud, 'all earth rejoice.' The ground, covered with genial waters, is absorbing that all generative plastic fatness, which, as in creation, renews its strength and powers prolific to clothe her fields with smiling verdure, and pour forth fruits a hundred fold: here man breathes in peace and hope, relieved from labour and from care: kind mother earth, as a generous parent, saves him all his toil, and leaves him free to indulge his fill of joy, and trust her future bounty. Hence, these days, during the inundation, present throughout the land, the high and low, the peasant as well as prince, the slave as well as master, all rejoicing in full tide of pleasure. These now had passed, but they also, in compliance with the temper and wish of their sovereign, held in his courts the feasting following the great Nile's increase:—gliding on the waters, with swift and easy mo-

tion, breathing harmonious sounds, the rowers soon reached the bank, and brought letters to the brothers. One from their father, Sosis, urged their instant appearance at Thebes, enjoining, that at night they were to take their equipages and mount the Nile. They were also warned to prepare their minds to enter on the manly paths of life, as duties might arise suited to their respective parts and talents. Sabacon's heart beat high at this intimation. Once freed from restraint, and his soul enlarged to its pitch of energy, he doubted not distinguishing himself in arms, which was his darling aim. He had a short and mysterious scroll also from Bocchoris, a friend and associate, which pointed at some difficulty or danger hanging over the future; but whether directed toward himself, or impending on the land, was not explained: and so elastic are the hopes of youth, so presumptuous its plans, that Sabacon scarcely deigned to give a thought to its contents. He knew that he should lose the trammels of paternal rule; that he should have no other monitor than a bold aspiring heart and willing hand: that power and riches would attend upon his steps; and glory and enjoyment he doubted not would to the full crown all his days: aspiring in his thoughts, precipitate in his resolves, sanguine and determined, he prepared to bid farewell to a home which had been, indeed, a residence of paternal wisdom, kindness, and affection: wherein no labour entered, and no voice was heard,

but the easy lessons of experience taught by love; no toil or care but the sober dictates of philosophy for instruction and mental and bodily culture: no cares ever intruded which the father's eye did not watch, and his hand remove. Nature had done her part; but while the form was noble, the seeds underneath were rife with bold and portentous passions, deep and latent, but only awaiting circumstances to call them forth with all the whirlwind's rage.

Rameses had a despatch from the sacred Phritiphanes, couched in the following most impressive lines:

‘To Rameses:—He who sighs to seek on earth the bright awards of Heaven's wise decrees! to be the son of virtue, and for her own reward to obey her heavenly voice: who, dead to insatiable ambition's claims, her pride and power, would sublimely seek the Initiati's crown—soon, too soon, he may perceive the path open, which courts his resolute and steady step; but ere the last resolve is made, or the portal of the awful gods opens to the aspirant for initiate mysteries, and the searching appeal is put on record, wherein to fail is—death, think, Rameses! beloved youth! think well upon the tests, and deep resolve; but, if thy mind is firm to yield the world for this great prize, to accept of every trial, danger—death itself—for the sole approval of a heart sincere, and true to Wisdom's call—then

be bold—be doubly bold—and soon the mystic scenes, and wonders most ineffable, shall court your daring. Come to our palace! the king is steeped in joy! here pleasures revel! the temples are crowded! As yet the horizon betrays not the darkling and purple vapour which proclaims the hurricane; but no more. Court Sabacon's fraternal love—beware of brothers' strife. Health, peace, prosperity, be yours.

‘PHRITIPHANES.’

With these despatches was announced the pleasure of Amenophis, sovereign of Egypt, that they should instantly attend the celebration of the great Isiac pomp within the stupendous halls of Thebes. The faithful Athor was directed to arrange for their departure; and hastening to their apartments, the necessary preparations for this great change in their lives occupied some days, during which the inundating waters rapidly retired. The courts swarmed with domestics, arranging the war habiliments; the quilted tunics; their quivers embossed with gems; the bright falchions and accoutrements of war. With eager joy Sabacon looked on, and grasped the shining sword, half drew it forth, and his eye sparkled in its polished beams as he in fancy wielded it in the field of death. During this period Rameses, thoughtful and reflective, pondered the words of Phritiphanes; the presages of the times;

and deeply fixed his inmost thoughts on becoming one of the aspirants for the holy rites and mysteries.

Athor, silent and watchful, hastened the preparations; as well versed in his native band's resources, he saw the indications of a fierce and bloody invasion upon Egypt's enervate sons, and decided to devote his energies and powers to his patron's house. Long had he strengthened and laid deep the secret correspondence, and those ties of intercourse which hitherto, through the subordinate channels of Memphis's numerous citizens, had enabled him to watch his kindred Pallic lineage, the most deadly enemies to Egypt's power, and despisers of her gods; they longed to occupy again her fertile fields, and all the towns still harboured numerous obscure, but bold and daring individuals of this race, now mixed and intermingled among the myriads of the Mizraimites; they, however, still preserved an active but unseen communication with their expelled and vanquished brethren now in Auaris and the chosen land, and as the means of intercourse were dangerous and highly difficult, they necessarily veiled them in hieroglyphic symbols and signs; but Athor, taught their forms with acuteness most unerring, had possessed himself of every character and watched the growing signs of war; these manifestations and plans as yet only revealed to him the danger without the means of unravelling the clue. Anxious therefore for the present, and dreading the future, devoted to Sosis and his

race, Athor prepared for the exchange to Thebes and its proud court with an anxious and perturbed heart. The heats had abated ; and as the sun sat in majestic glory, the breezes from the Nile arose grateful and cooling ; the music resounded upon its waters ; the bright star of Egypt, auspicious Sirius, sparkled with heavenly radiance, when the barges prepared, Sabacon and Rameses, with a train of followers, their five augurs bearing the holy shrine of Osiris—‘the god seated upon the mystic pyramid ;’—the holy scarabees and women attendants ; the banners of the Sosis race borne by slaves, all embarked with martial sounds. The oars dashed in the waters as the vessels left the banks : the bright splendors of Memphis soon sunk in the distance, and amid the silence of the night, under the canopy of the heavenly fires, the barges proceeded swiftly up the sacred stream.

BOOK II.

ARGUMENT.

From the first to the last of the

The character and person of Amenophis described ; his particular devotion to the sacerdotal class and sacred shrines ; the influence and wisdom of the chief priest, Phritiphanes, the head of the priesthood.—His predilection for, and instruction of Rameses, the youngest son of Sosis. The dangers threatening Egypt from the Pallie forces assembled on the Arabian frontier of Aouara.—The queen Saphtha, and Nitocris, daughter of Phritiphanes, described ; they are all assembled with the chief nobles of Egypt at Thebes engaged in festivities.—The brothers, ascending the Nile, are surprised by the portent of a locust, which particularly designating the future glory of Rameses, becomes an object of jealousy and umbrage to his elder brother, Sabacon.—They enter Thebes at the break of day.

EGYPT was at this time governed by Amenophis, of the Diospolitan race ; he had held the reins of government for nearly twenty years, and during this long interval had indulged in the luxuries and enjoyments of his palace, while the dangers and storms of war, which rolled along the frontiers of the kingdom, had been under the guidance of his tried and faithful generals. Happily for Egypt, the stormy and adverse period she was just emerging from, when Amenophis began to reign, had formed the

statesmen and commanders who were the ornaments and bulwarks of the throne. Indolent in habit, imbecile in purpose, one tie powerfully recommended Amenophis to his faithful Mizraim, which was his entire devotedness to the priesthood;—by the invariable customs of the kingdom, himself admitted to its highest ceremonies. The altars of Apis and of Mnevis blazed with hecatombs. The hawks, the bright emanations of Osiris, were attended by watchful courses of attendant priests; and all the numerous divinities of the land, the fish of Latopolis, the crocodile of Ombos, the eagle and ram of Thebes, the bear of Papremis, and sacred Aspic Cneph, alike partook of his votive splendor and his cares.

In the long era preceding the reigns of his two predecessors, the Mizraimites, after a most bloody struggle, had expelled their cruel enemies, the pastoral dynasty, from their fields; but they still occupied an advantageous position on their northern frontier, and hung like a dark cloud upon their land. Accustomed, during the long and grievous period that Egypt had been held in slavery during the former conquest of their country, to have their gods abused and slaughtered, their rites proscribed, and despised, their temples defaced and closed, the Egyptian race viewed with rapturous joy the devotion of Amenophis; and as the recoil of the bow is proportioned to the strain and pressure

which bends it, so they rushed with eager and redoubled ardour to their restored and glittering temples.

The reigns of Egyptus and Armais, the predecessors of Amenophis, had been passed in active and unceasing wars, which left them no leisure to repair the ruined fanes. But while the cares of government were left unattended to and neglected, and the safety of Egypt was confided to his generals, the luxury and weakness of Amenophis were restricted within his palaces, and became not the subject of public observation and censure. A most serious cause of solicitude had long disturbed the minds of his subjects, and given him a further claim on their forbearance; for he was the last of the race of the Pharaohs, whom they revered as next to the gods in power and sanctity. Now, however, after eighteen years of disappointed hopes, his queen had borne him a son, an event which strengthened his throne, and rendered his rule more popular to his subjects, who had long despaired of such an auspicious event. The sacred priesthood, constant and grateful for his favours, had formed no inconsiderable means of securing the tranquillity of the luxurious reign of Amenophis: possessing an unbounded ascendancy over the multitude, being the depositories of all the wisdom of Egypt, and the guardians of her gods, the wise expounders of her laws, they necessarily formed the most effective and

powerful class of her entire polity. Indeed, so great was their sanctity and ascendancy, that the monarch became, on his accession, always invested with the ceremonies and sanctity of their order by an express initiation. At the head of this powerful class was the venerable and profoundly gifted sage Phritiphanes, now bending under the weight of years, but his mind survived the work of time, and brightened as its career drew near its close; his long and arduous term of nearly seventy summers had seen many changes and awful trials; deeply versed in the mysteries and doctrines of Egypt's wisdom, all nature's laws lay open to his eye, and graven in his heart, the veil which hung upon her sacred hieroglyphic symbols to his spirit was withdrawn, and he conversed with wisdom in its pure ethereal form; and although living amid the world, its cares and changes moved not his stable purpose. He had contemplated in her annals Egypt prostrate, her king a fugitive, her gods destroyed, and he had lived within the retrospect of much of the horrors attendant on such scenes; now he viewed her restoration to her native sovereign's race; her temples opened, and her gods therein enshrined: gathering prudence and knowledge from every passing day, a profound observer of nature, and a keen reader of the human heart, the constant daily access which his sacred office gave him to the presence of Amenophis was highly beneficial to his country, and important to the sove-

reign, by the counsels which he thereby was enabled to influence and mature. His figure was inclining to be tall, and appeared worn and bent by exercises of the mind, rather than by age; thin and emaciated by severe abstinence, and habits of intense and abstruse thought, his whole aspect and appearance was that of a sage, while the imposing features of wisdom and knowledge came softened to the beholder by a benignity and mildness which irradiated every line of his character; deeply sensible of the emptiness of worldly objects, accustomed to contemplate the world unseen as close at hand, conversing by the mysterious agency of thought with pure intelligences, he already contemplated his fellow man, as a superior being does the object of his tender solicitude and interest; as one whose hopes and views are belonging to a sphere below him, which, however, he pities and loves. The prosperity of his country, of Egypt, the repository of learning, the bright luminary of science, his heart clung to with more than patriotic love, as it also included the restoration of her altars and gods, achieved, together with her deliverance from the Pallic enemies; his judgment clear, calm, and decisive, his firmness immovable, he had not only the greatest weight in Egypt's councils from his high situation, but equally so from his commanding talents; to this also must be added the influence of the vast hierarchy of Mizraim, at the head of which

he stood ; throughout her cities they all presided over her several temples, and ranked before the military governors ; possessing the immense contributions of their worshippers, they added great riches to the weight their knowledge conferred and associated with their ostensible situation. They chiefly cultivated the sciences ; that of astronomy, as connected with the secrets of the stars in their courses, wholly appertained to their order ; and they entirely furnished those bright supplies of intellectual vigour and intelligence, which, as much as the pictorial hieroglyphic secrets contained within its walls, enabled the great sovereigns of Memphis to declare their college ‘ the Medicine for the Mind ¹¹.’ Added to these extraordinary advantages, acknowledged by all the neighbouring kingdoms resorting to their schools, they were bound to each other by peculiar ties, for all in greater or lesser degrees were initiati of the great Osiric rites, the head and supreme of which was the venerable Hierophant Phritiphanes himself. Underneath not only Memphis, but also great Thebes, and all the principal nomes, stretched far and wide the secret or subterranean passages ; which, without a movement being seen or known by the population of Egypt, placed all her temples and her mighty capitals under the access and control of those among the priesthood to whom their winding mazes were developed. The roots of all these thousand labyrinthine avenues to Egypt’s mystic wonders termi-

nate in three points or centres, whence the radii diverge, apparently to an endless inextricable maze, but regulated (when the master key was known) by the nicest geometric skill and wise precision. These three important centres exist 'in the Memnonian plain the Thebaide temple of the mysteries;' 'the sacred lake of Mœris, and the labyrinth of the lower districts;' and 'mighty Memphis with her pyramids, as the heart, occupying the middle and the important central point.' With Phritiphanes¹² as chief, Tarcos and Smendis ruled these great and invisible regions of the mysteries. Tarcos, an Ethiopian sage, controlled the Theban nome; Smendis, a Tanite, ruled over the Sabannitic nome¹³; while Phritiphanes, supreme by his superior wisdom and his enlightened views, presided over all the sacred band. The princes of Mizraim were numerous and greatly distinguished; but Sosis, the father of Sabacon and Rameses, had acquired the same pre-eminence over her armies which Phritiphanes possessed over her councils; looking up with reverence to his wisdom, and submissive to the Osiric faith, one heart and voice had long united them. From this harmony, which adversity in former years had strengthened, a mutual knowledge of each other had led to the introduction of the sons of Sosis to these divine privileges, rarely vouchsafed unto the warrior class. Sabacon, impatient of constraint, averse to curb his passions, in truth, had long thrown off the guidance

of the sage; but in Rameses he found the ready will and ardent mind: hence he had led his understanding through the train of symbols and of imagery up to the bright immortal essence of all knowledge; implanting principles of heavenly character, fortitude unshaken, hope unquenchable, contempt of pain and death, and trust in great Osiris; he had opened to him the book of wisdom undisguised, and led his youthful mind through nature's secrets and her awful laws; nothing to him was prodigy, for all was wonderful alike: nature establishing her claims to wonder, in the minutest atom. He taught that here the essences and principles of things were not to be completely known; some few of nature's marvellous effects, some sacred observations, made in golden years in the primæval ¹⁴ days of innocence and peace, graven on the hermaic pillars, and shown to the chosen few, Rameses eagerly acquired, and henceforth panted for the scenes of bright reality, when all would be unveiled,—as life itself at times seemed only as a prison hiding nature's wonders: with this peculiar frame of thought, the sage so well had mingled exhortations of the many claims of social life, so well had tempered love of country and his fellow man, he had so fully taught the great important lesson, 'man is not made to seek his good alone, but to promote the good of all,' that 'a prize so great as wisdom, her secrets shown without a veil, her bright attainments secured, and without

change, cannot be gained without a mighty conquest of ourselves;’ that Rameses felt prepared to yield himself to any lot, and think no toil or danger of the smallest weight, so that it gained for him the suffrage of the guide, the revered counsellor of his days.

Amenophis, his queen, and court, now held their rejoicings in the temples and palaces of Thebes. This monarch had passed his twenty years of reign in varying his residences from imperial Thebes, to Memphis, and to Sais, as the seasons, his inclinations, or the disturbance of war impelled him. Great part of its course had been agitated by the constant enemies of his race and throne, the expelled Palli, who formerly so tyrannized over Egypt; for, although they had been finally overcome, and by his ancestors’ energy had been expelled from Auaris, they still lingered on the borders of the northern Arabian desert; and report for a long time spoke of powerful states and auxiliaries strengthening their bands from these regions, hilly and mountainous, strong by nature and by art, which, taking their title of Palestine, formed a refuge for their bands, and whence they had stretched on to the mighty river Euphrates: here they met with kindred forces, and recent accounts from the borders declared that their warlike race had spread even to Babylon. Amenophis, indolent and supine, contented himself with reaping the benefits of the peace arising from

driving forth their armies, and left the numerous population of the cities untouched and unexpelled. Thus, although Egypt was cleared of the armies of the Palli, her principal cities swarmed with enemies, filled with hatred to the native Mizraim, from their being conquerors and expellers of their brethren; and feeling contempt for their gods, as degrading associations of the sublime principle of the great deity. Ready, therefore, instantly to join any new attack by their countrymen, the seeds of a future war, most bloody and obstinate, existed in full force. Upon her southern frontier, towards Ethiopia, Egypt felt secure, and free from danger.

Tirhakah, king of Ethiopia, and his ancestors, though the descendants of the pastoral race, and professing their faith, yet having been kindly associated with the prosperity of Egypt by all the Mizraim sovereigns, had insensibly linked themselves to the Pharaohs, becoming their firm and fixed ally; and a friendship, the growth of three centuries, with the aid of mutual intercourse and friendly commercial ties, ratified their union, influencing the kingdom and the sovereign to cultivate a close alliance with the Mizraim. Amenophis, stronger to bind the tie, took to wife Saptha, of the Ethiopic race; and an important bond was formed in the perfect conformity of the Ethiopian deity of Meröe with the great Ammon worshipped at Thebes, whose shrine and priests were yearly seen to move in sacred visit to

the Ethiopian temple with joy and great feasting. These ties were strengthened by the birth of Mesenes, son of Amenophis and of Saptha, a blessing which was viewed as the peculiar favour of the mighty goddess of Elythias, to whom Amenophis had just recently sacrificed some Pallic captives. The tidings of this cruelty had been, however, instantly conveyed by their brethren in the Thebaide to the encampments on the borders, and latterly their renewed movements and gathering forces had excited a strong sensation throughout the kingdom; but Amenophis, easily reconciled to whatever appeared distant, and intoxicated with joy at the possession of an heir born to his throne, had solely engaged his thoughts in passing the usual festivities in splendor and rejoicing, and presenting his queen and infant heir to his court.

Phritiphanes latterly had been much absent from the monarch and from Memphis, but disguising his journey under the colour of being required to regulate the marvellous and magnificent establishment of the labyrinth; he had, in fact, the arduous point in view of fathoming the prospects and intentions of his country's foes. It was in this period that the Ethiopian Hierarch Tarcos, whose bent of mind and whole intentions breathed of blood, instigated the weak and yielding Amenophis to the tremendous human immolation, which Phritiphanes, from his milder nature, would have prevented.

Saptha, although queen, had hitherto shown little indication of the talents she in reality possessed : kept in restrictions by the laws, and undistinguished by never having borne issue to the throne, she cultivated wisely those qualities which should in the interior of his palace preserve her ascendancy over her weak partner ; but now become a mother, and about to leave the recesses of the palace to partake of the royal feastings, her rising importance brought daily into view mental qualities and claims of the most decisive character.

Having acquired the information so essential for Egypt, on returning to the court, Phritiphanes soon saw the necessity of ascertaining the genuine views and wishes of the queen, whose part in the eventful crisis which he knew was drawing rapidly onward might be most important ; under the plea therefore of honouring in the highest manner the approaching solemnities, and the queen's appearance to her subjects, he opportunely introduced about her person a being formed to engage her affections, and ascertain and regulate her desires : this was his only child, his daughter Nitocris. In thus bringing her forward from his sacred roof, and placing her pure and refined mind in contact with the splendor of the court, he listened to the love of country in the highest sense ; for if in this terrestrial scene of change any allurements either of fear or joy could move or sway the heart of Phritiphanes, through

Nitrocis alone they could approach him. Expanding as the beauteous lotos flower, and equally pure and radiant, she shone in every quality that decks the feminine mind; gracious, yet retiring, her gestures and her air appeared to shrink even from the zephyr's touch; but on the expressive ivory brow was marked a firm decisiveness of energy that could control the weaker qualities of sex; her eyes that beamed with intellectual fire were shaded by a modesty that tempered their extreme brilliancy of character; before she spoke the varying shades and hues of thought declared the sentiments and feelings of a mind replete with every grace; her mouth, while it disclosed teeth of pearly whiteness, had also a charm of interest that fixed the assenting will of every one who heard her softened and harmonious accents: thus highly adorned by nature, she owed no less to the divine Isis her protectress, for her great bounty, in the rich stores of intellectual qualities which implanted deeply within, and improved, directed, and strengthened by her sagacious watchful parent, had matured a blossom of human growth to bear the fruits of heavenly culture; fruits destined amid scenes of trial, sorrow, calamity, and death, to show how the well poised spirit compensates for softness of sex, and how the tempered soul supports and sustains, to the highest point of mental energy, even the yielding gentleness of all lovely woman. Such were the principal persons to whom Thebes opened her

hundred gates, as the shining pomp of Amenophis' train passed from palace to palace; her vast halls and colonnades were crowded with his courtiers, for the rites were on the eve of beginning; Phritiphanes, with his band of priests, joining the state of great Ammon, incircled his altars daily in his superb temple; preparations were making for the great approaching festivities, while the Nile on its banks resounded with preparations and exhibitions of joy. These splendid scenes occupied all; as the sons of Sosis were approaching the royal city.

The silence of night closed upon the train of the brothers as they sailed up the stream; the heavy dews of the Nile descended around them; and, save the occasional sound of a tambour from the shore, an indication of prolonged feasting, or the straggling lights and murmurs of a town on the bank settling into repose, nothing interrupted their deep and solemn silence. The agitation of their Father's summons, with the fatigue and excitement of preparation, had kept the brothers long awake; and the sun was high in the horizon ere they left their couches and renewed their notice of the festive garlands, the ornamented towers, and swarming population of the cities and temples they passed; these vast and solid piles, supported on their granite brackets, the gay and floating banners, inscribed and marked with great Osiris and Horus, their chosen deities; the cat Elurus¹⁵; the Isis vulture; and the lion of the The-

baide; and all the symbolic deities of the towns which they passed.

The sun beamed with fervid heat, and they were retiring to their couches from the gay exhilarating scene, when a sound rushing from the sky, with a gloom overspreading the face of day, although the blue cerulean expanse had not a cloud, proclaimed the dreadful progress of a locust band, black, numberless, and destructive, soaring high in air, they threatened ruin to the fields and country where they settled; but after hovering a short time in sight, and alarming all the inhabitants of the Thebaide, bold and active on the wing, they passed onward to the Arabian desert in their flight: but, ere they vanished from the brothers' view, a portent was vouchsafed, which showed them to be winged messengers of Osiris's will. Amid the lagging stragglers of the band, a hawk, high in the heavens, pounced in his airy flight, and seized a straggling locust, then kept wheeling around the foremost barge in airy circles with loud screams; the augurs became fixed and penetrated with amazement as they viewed his portentous signs; while no less the brothers and Athor gazed upon the mystic bird. A little space he seemed to pause; when, for a moment suspending his airy course, he dropped the struggling insect immediately upon the vest of Rameses; so gently loosened from his talons that unhurt the locust crawled upward, and settled on his brow; meantime, the bird, bright

emblem of Osiris, having thus performed his embassy, soared upward to his solar beams, and soon was lost to sight.

Rameses stood motionless, until, approaching with much awe, the augur took the insect, examining attentively his veined frontlet and wings, as the shades and hues thereon evidently varied, and the countenance of the priest changed far more. When Sabacon, whose visage darkened into its deepest hue of angry emotion, demanded what the augur saw, and what this portent meant. With still silence, the priest proceeded with the locust to the Ammonian shrine, erected in the stern of the galley¹⁶, where the bending beak of Pthah, wearing the ram's head, curved inward; here stood the shrine of the god as in a sanctuary: it consisted of a pyramidal ascent of seven stages, crowned on the top with the sitting figure of the deity, while in an arch over it curved the symbol of the vessel. Here, calling his fellow priest, they commenced their offerings of milk and fruits, the emblems of Mizraim; and placing the insect near, watched from its movements what further auguries the god vouchsafed: if the insect symbol strengthened, and the signs betokened power, then they foresaw the most sinister presages. As the rites required secrecy and seclusion, they forbade the approach of the brothers; but while they communed apart, the sluggish insect expanded its wings, and, with determined purpose, lighted a mo-

ment again on Rameses; a moment only, ere spreading its gauzy web, it soared in air, and sought its kindred bands.

The fiery passions of Sabacon, all alive and anxious, watched with stern gaze the insect's flight. Tortured to know the results of its portent to Rameses, impatiently did he bear the suspense ere the augurs left the shrine; and reluctantly did they avow that the consequences were important, but obscure. The flight of locusts betokened the enemy now hovering on the borders of the land; the hawk, the emblem of the Egyptian kingdom, of which Osiris is the great protector and the deity: the release of the locust from his talons clearly indicated the danger hanging over Egypt, in showing they would in battle survive her attack; by its fall on Rameses, as well as its mystic indications and radiant signs¹⁷ displayed on its wings, it was clear that the hopes and preservation of his country were bound up in him; for he was Osiris' choice. The locust twice fixing on him, proclaimed the same portent would mark again some great and striking moment in his future fate, but doubt and obscurity hung over his destinies. Yet as the locust took wing, and swiftly followed after his native band, the glory of Rameses was clearly manifested, whatever were the ultimate results to Mizraim's threatened land.

While this unwelcome visitation and augury was delivering, who can describe the deep and violent

emotions which shook the frame of Sabacon? Envy at the god's distinguished choice, hatred and contempt that him he looked down upon as the pliant pupil of the priesthood's tutelage should thus be marked for glory and pre-eminence even in the rank he chose, filled him with rage. 'Why in him invert the order of supremacy and rule?' he rapidly and vehemently exclaimed. 'Was he not first born?—The heir of grandeur and of power!—Should future time, which saw his name eclipsed in that of Rameses, suppose that he became a recreant, and was unworthy of his native rank?—Was his frame less hardy,—his soul less firm and bold,—his arm less powerful?—It could not be the God!—Ah! what if the crafty priests, to exalt their favourite and minion, palm these common signs upon us, and deceive the world!' These and a thousand other tumultuous thoughts rushed through his tortured fiery mind, and made a deep indelible impression. The conviction that Rameses was, either by design or heavenly choice, a rival in the warlike career he had planned for himself, stung him to the very quick; but fancying a snare and foe in every being, he instantly resolved to bury his suspicions, and attentively to watch the proceedings of the priests, whom he deemed his settled foes. Toward his brother, whatever were their parts in the portents, he imbibed the seeds of a deep and determined hatred.

During the few minutes of these vivid sensations,

Rameses, with a countenance in which beamed ardour and sublime confidence, spoke of himself solely as of a destined instrument in the hands of the supreme Osiris, to work his country's good. He, without presumption or self-confidence, resigned himself, his life and powers, to follow whatsoever path might open to his energies; then to his brother he turned with the tenderest solicitude, expressing his full trust that his first essays in arms would be made under his protection.

‘Rather let me sue for yours, great favourite of the powers on high,’ Sabacon replied with a bitter smile; but mastering his emotions, he returned his brother's embrace, and, with affected calmness, entered into the prospects of the country, and the lovely scenes they had before their eyes. The Nile's bounteous stream swelled to the rising hillocks; its banks were crowned by noble towns, flourishing cities, and majestic temples, shining in their columned porticos, now distinguished amid the waters rapidly retiring within their banks. As they floated along, above the distant horizon peeped up the mighty portico and ponderous columns of the sacred temple of Hermopolis¹⁸, crowned with striking majesty of sculpture. This, and other sacred buildings, as they caught the eye, in their lofty height and massive proportions, unfolding their character of eternal duration connected with their striking appearance, communicated a dignity and tone of

thought suited to the supreme deities. But the brothers derived, through the medium of their reflections, very different results from these sublime objects. To Rameses they infused a bright expansive confidence of soul, ready and prepared to sustain any trial, and to make any sacrifice the gods could place upon him; and brought into deep meditation by the late circumstance, he was more fully determined to unite himself wholly to the high duties of the full initiation. To Sabacon the contemplation of these edifices was inward agony, interested, as he now considered them, to advance a brother's renown, and to obscure and overshadow his own prospects. Occupied with these respective trains of thought, the brothers passed the remaining hours of the day, until the shadows of night closed around them, in anticipations of the termination of their journey; for their course, which was unvaried by any further incident, now brought them nearer to the imperial Thebes, announcing itself by the increased number of barges and vessels on the stream, the prolonged songs of joy, and sounds of increased numbers on the shores. The brothers had retired to their repose; but long ere day opened the portals of the east, each reclining on his seat with his attendant slave, the faithful Athor standing by their side, the augurs clothed, encircling the Ammonian shrine, awaited eagerly the approach of the bright god of day. Through the dim grayness of the sky

was heard the hum of multitudes, as in deep and solemn silence the oars scarce moving, the vessels floated on; when, in one moment, with an effect electric, bright, dazzling, and pouring a flood of light around, almost instantaneously the glorious sun fixed its orb upon the full horizon! It seemed the approach of a god; and every heart paid its homage to his beams. On either side of the stream, spreading beyond the reach of sight¹⁹, lay mighty Thebes, circling round the full scope of all the eye could range; here towered superb temples and palaces, with obelisks rearing their lofty points towards the sun, in whose honour they were formed: the air waved with banners and streamers of the most gorgeous descriptions: the kingly palace, high above all adjacent piles, shone forth resplendent with the burnished metals, gold and bronze: already could be seen its portals wide expanded, crowded with passing trains of courtiers. The waters of the Nile equally swarmed with barges, boats, and numberless multitudes: all earth appeared awake, alive, expressing only joy! and thus they entered the mighty Thebes.

BOOK III.

A R G U M E N T.

Thebes described.—The brothers Sabacon and Rameses are taken to court.—The obelisks, statues, and magnificent peristyles of Luxor described.—The pomp of the king Amenophis; his gracious reception of the sons of Sosis, and promotion of Sabacon to a command.—They are summoned to a midnight banquet in the halls of Karnak.—Sabacon attached to Bocchoris, Rameses to Myris; their respective characters.—Communications of Myris respecting the alarms and disquietude of the king, who is plunged in pleasures.—His intended erection of an obelisk.—Their communing on the proposed initiation of Rameses.—The grand avenue from Luxor to Karnak of twelve hundred sphinxes.—The stupendous hall of one hundred and thirty-four columns; its sculptures and riches described.—Meeting of Rameses and Phritiphanes.—The appearance of Sapha, queen of Egypt, and of Nitocris, daughter of the high-priest.

HAIL, majestic ²⁰Thebes! whose wonders spread over the wide expanse of the plain, extending from the Nile to the Arabian chain on the east, and to the sands of Libya on the west, containing the population of a kingdom within its vast circuit; and enriching the world with a magnificence of architecture and display of wonders, each apparently the work of an age. In every quarter of the metropolis shine the splendors of the monarch's power and

greatness; and around its immense extent spread the embattled walls and gateways of her great circumference. Here where the Nile flowing from the south-east to the north-west, by a sudden turn retraces again its line of mighty waters, and taking a circuitous sweep, majestically divides the splendid capital; lingering in its serpentine course, as if enamoured of its rich magnificence, and spreading from side to side, from the eastern Arabian mountains to the western Libyan chain, the tutelary river bathes the paved quays and noble palaces of this royal city, filling the entire valley of great Egypt. Its whole circumference encircled numerous edifices of grandeur, in its various quarters of Kedimè, Karnak, Luxor, on the east; and Habû, the Memnonium, and Gournou, on the west: in each quarter was a splendid palace, adorned with sculptured richness, surrounded by the nobles' stately piles, and innumerable citizens' abodes, of four and five stories, planned in streets; stretching in each division in their radii to an imposing square, containing a sculptured obelisk or colossal deity; thus covering, with her myriads, the circumference of twelve leagues, Thebes spread her power and greatness far around; while the Nile supplied the various wants of such a multitude, and bore also a population of numberless thousands on its waters. Amid the wide and far distant ken of her lengthened streets and squares, the eye perceived the lofty towers and high pillared

porticos of the gods, as the architectural beauties of this splendid city clearly unfolded themselves to view; the gilded symbols crowning the palaces and temples shone countless in the sun, while the gateways of the great edifices of the Memnonium, the grand approach of Luxor and Karnak, of ancient Gournou, and princely Habú seated on a high towering mound, were marked by lines of groves and trees; the Arabian hills spread in soft range their summits; but the Libyan western chain were broken, craggy, and stern, and their ascending heights bore a funereal aspect, marked with lines of sepulchres and grandly symbolled caves. What could be more touching than a valley swarming with life, the great metropolis of this ancient land shining with riches infinite and splendors unmatched, the noise of their crowded streets floating far and wide upon the glowing firmament; while overhanging this stately show stood the eternal mountain, pierced and marked on every side with superb ranges of the tombs—the last abode of man—far more permanent and important than the residence of the crowded halls beneath, which are the successive patrimony of his short-lived fleeting race. Upon the Arabian banks, as if to welcome from the east the rising of the glorious sun, appear the royal palaces, distinguished by the solar obelisks elevated to his praise; here Karnak and Luxor greet him in these splendid columns: while on the western banks, associated with

his setting splendors, solemn as the scene, immutable as nature, are seated the grand and impressive colossi of the plain, the Memnonium forms, as guardians of these awful sepulchres, and alike partaking of their sacred and associated character. This quarter is among the chief wonders of the capital; the fane of Memnon, in its porticos and courts, equalling the labyrinth in size and splendor; while adjoining its blazing roofs, as if to contrast the greatness of the divinities of Mizraim with the proper humility of man, appears the ancient royal palace of Gournou, with its pillared avenues, marked throughout its extent by a simple and austere severity even to plainness, yet still imposing and majestic.

Such was the metropolis which for the first time opened to the admiring eyes of the youths thus called to its walls. Hitherto secluded in their father's palace under their respective tutors, and pursuing the exercises and studies which were a necessary qualification for their future stations, they had never left its paternal roof, except a sojourn often claimed by the impatient Bocchoris, which had formed a strong bond betwixt himself and Sabacon, two truly kindred fiery spirits. Not the sons of Sosis only now visited Thebes, but to her myriads were added the numerous visitors from all the different parts of Egypt, attracted by curiosity, as well as by the necessary duties to her sovereign.

The approach of the sons of Sosis was soon an-

nounced, and various galleys rowed off to meet them, and conduct them to the right bank of the Nile, where the residence of their parent stood; it was with difficulty their vessels penetrated the assembled groups of boats, prepared against the approaching exhibition on its waters, combining with feasting, also a great display of midnight pageants to be given on the Nile. Approaching the bank, they entered their palace, and were most kindly and tenderly received by the aged Sosis. The grandeur of form and bold courage of Sabacon excited all the parent's pride; while the manifest elevation of sentiment, and sublime cast of character of Rameses drew forth his paternal praises. As the young men retired to prepare for their introduction to their sovereign, Sosis was closeted with Athor, who detailed the augury of the locust, and gently touched upon the deep impression made thereby on Sabacon. Sosis predisposed from the claims of primogeniture and long wrought habits of thought to respect Sabacon as his eldest born, and the heir of his house and his grandeur, decided to efface the germ of jealousy by the presentation which awaited him to his sovereign; and thus the youths were directed to prepare to enter his presence immediately.

The monarch resided with his favourite officers and court in the spacious halls of his palace of Luxor, on the right bank of the Nile: and this vast building shone forth in its full splendor. It was nearly mid-day ere Sabacon and his brother pro-

ceeded thither. They were richly clothed in fine white byssus²¹ garments, fringed with the emblems of their rank; their heads, close shaven according to ancient Egyptian usage, were encircled with a band of gold; their belts were studded with precious stones, which also encircling their arms, sparkled amid the pure simplicity of their robes; they each wore a sword, short, wide, and double edged, the scabbard and hilt richly embossed with gems. As they proceeded toward the palace, the eyes of all the spectators were closely riveted on the brothers, who both of majestic deportment, and in the flower of youth, displayed those graces of character peculiar to its attractive season. Sabacon, commanding in form, majestic in carriage, his eyes flashing with animation as they were thrown around on the multitudes, and on the extraordinary objects of the route to the palace, gained mostly the suffrages of the spectators; while Rameses, self-collected and benignant, moved onward as holding converse with even higher objects than the splendors around him.

The palace, which they now approached, was one of the edifices of Egypt, whereon was displayed all that science and opulence could bestow, and was a favourite residence of the monarch. Around the gigantic gateway were arranged the royal guards, and ushers waiting to announce the guests. Sosis, by his duty, was already at the palace, as were most of the nobles. Finely contrasted with the sounds of mirth and joy around the environs,

was the deep respectful silence of the attendant crowds filling the royal palace. Adjoining the vast gateway, and on each side of its entrance, two obelisks towered to the skies, wrought with hieroglyphics. In the quarries these enormous blocks had, by an unfortunate accident, been formed of unequal heights; a fault for which the wretched sculptor forfeited his life: yet in other kingdoms, in Babylon or Persia, they had been prized beyond all valuation. Their shafts, of fifty cubits height, formed of one single stone, stand elevated upon bases, one of which, being rather higher, is made thus to rectify the irregularity of the deficient obelisk²², which to the eye is thereby rendered of precisely similar height. These magnificent trophies to the solar god are in front of four statues, which are sculptured in the finest Syenite granite, one statue on each side of two grand portals. These forms of Horus²³, twenty one cubits high, are seated on their mystic cubes; and the surface of the granite polished to the highest lustre. Each statue wears the high mitred cap as emblem of the sun: its fine byssus garment beautifully sculptured and radiated on the shining granite, and their colossal size, as if guarding the beauteous obelisks, impress the mind with awe.

Entering this gateway, the brothers saw a magnificent court, with galleries spacious and ample enough to contain the inferior attendants of the Egyptian nobles; whence another gateway, simi-

larly adorned, opened to a peristyle of noble dimensions. Here, arranged in rows which nearly filled its space, stood governors, strategists, royal registrars, and all the dignified officers of trust, awaiting the moment of their summons to the king.

Sosis being in personal attendance in the interior of the palace from his elevated rank, the young men advanced through this splendid throng, recognising several of their peculiar associates and friends, and receiving the congratulations of all. Bocchoris, the attached and steady friend of Sabacon, by a gentle pressure of his hand, welcomed him as he passed; and among the crowd Rameses had the delight to recognise Myris, the son of the Thebarchon, and a youth of the highest promise; goodness and mildness shone conspicuous in a face and form of light and exquisite proportion, while his ease and grace distinguished him among the throng of courtiers.

The pillars of this vast peristyle were sculptured stalks of the lotos, adorned with capitals of its opening buds, their architrave and entablature displayed the most elaborate hieroglyphical delineations: from hence a portico or hall, supported by immense colossal columns, led to a second peristyle of astonishing size, ninety cubits in length and sixty-four in width, supported by a double range of fifty-two columns; and in front of its vast space ranged an august portico²⁴ of thirty-two columns

ranked in four rows,—the whole *coup d'œil* filling the eye with its surpassing grandeur and magnificence. Their ceilings shone resplendent in azures and bright gold; the massy pillars, numerous as a forest, glowing with their sculptured symbols. This second peristyle was filled with the highest officers and guards, the chosen chiefs of Egypt, among whom presided the noble, aged Sosis; while in another grand and elevated portico beyond were ranged the sacred priests, in different rows, the venerable Phritiphanes presiding among them as a superior being. Clouds of incense steamed from various altars to the blazing roofs; and from the spreading terraces surrounding this great court came softened to the ear the sweetest melodies of harps and sistrums, enriched with vocal sounds, as if replying from the gods in favourable accents to the vows thus offered up.

The fond delighted parent welcomed here his blooming sons, presenting them hastily to the partners of his toils and deeds in arms; and the bold and ardent bearing of the eldest principally attracted the military veterans' attention. As for Rameses, he hastened onward to the sacred band, and chiefly to Phritiphanes, where arrayed in rich sacerdotal vestments he performed the duties to the gods. Beyond this august assemblage, and these courts of royal grandeur, were apartments exceeding in richness and costly decoration even all that preceded

them, which were exclusively occupied by the king Amenophis, still closed by doors of bronze elaborately chased. They were now guarded by twelve Ethiopian guards, whose ears, and arms, and ankles of jet black were sparkling with jewels. Four of them held in their left hands a large and burnished gong, with arms prepared to strike upon a given signal; the remaining eight held massive staves tipped with gold. Soon the rolling sounds of the deep gong spread over the whole assemblage of the courts and halls; upon which well-known signal the bronzed gates were instantly thrown wide, and at the sound the valves which closed the inner chambers turning back on their hinges, disclosed Egypt's sovereign seated on his throne, with attendant priests encircling, and surrounded by his slaves. He was in a chamber most exquisitely finished²⁵, of red granite, polished so highly that the shining brightness of the roof and the jeweled slaves were reflected from its surface as from a mirror. The ceiling shone with dazzling azures; and a deep cornice ran around it, formed of the sacred asp, the ubœus, each crowned with a golden disk. On each side upon the walls was depicted a victorious conqueror, the grandfather of Amenophis, associated with the vulture form of Rhea²⁶, tutelary goddess of Mizraim's land.

Such were the splendors of the royal throne, which now displayed its pomp before the brothers'

eyes, whom fate and destiny had called forth to be its trust and great support. Amenophis, with all his indolence and faults, had a majestic port and kingly carriage: he therefore, in his supreme state, appeared deserving of the united homage of his assembled nobles. As soon as his form was seen, marked by the sparkling brightness of the gemmed diadem that encircled his brow, the priests began a hymn of praise, and incense from the altars rolled around. The pillars of all the various courts, constructed with much excellence of architectural skill²⁷, diminished gradually in height, from the front pylon to the most distant building; so that this vast range lay open symmetrically to the eye, until it ended in the elaborately rich apartment which was occupied by the throne of the monarch, who, as from a commanding point, now looked down at one view throughout the whole extent, and received the homage of all his assembled subjects. In succession they passed before him, receiving those marks of notice so ardently sought for in all courts, but above all in eastern kingdoms. The priesthood chiefly encircled the king. Soon Sosis beckoned to his sons, who, approaching the steps rising on golden lions, were honoured by the peculiar notice of Amenophis, and were admitted to kiss his sacred hand²⁸; a favour usually granted only to the priests, and now conceded to the youths in honour to their highly valued parent. Chiefly Sabacon was no-

ted, for his bold form, dilating to the eye with inward hope and joy, gave promise of valour and talents highly important to the destinies of Egypt. As the gay throng were passing onward from the presence, the ushers, richly dressed, announced the royal will for the attendance of Egypt's nobles, at the approach of night, within the Royal Hall of Karnak, where the monarch devoted the hours of darkness to the kingly banquet and rejoicings. Ere the great assemblage had dispersed, all having received their summons and kingly notice, the thundering gongs proclaimed the audience hour passed, the doors closed upon the crowd, while trumpets, tambours, and the cymbals' sounds re-echoed far and wide from the terraces around these lofty courts as the noble visitors dispersed.

The brothers, excited by the magnificent scene, and each pondering its character according to their inward tone of feeling, would gladly have disengaged themselves from the congratulating throng, to arrange in solitude their thoughts. Sabacon, elated in the favourable notice and approval of Amenophis and his father's friends, saw fortune crowning his wishes, and already had forgotten (or only recalled to mind to excite a feeling of contempt) the possibility of rivalry from Rameses interfering with the gay dreams of his eager ambition. These sensations were wound up to the highest pitch, when in the grand peristyle, environed by

the brave of Egypt's land, a royal usher approached, and presented him with an order from Amenophis to the command of a numerous division of horse, in which new dignity he was to approach the presence at the evening feast. Although intoxicated with joy, his native dignity of soul did not betray him to the glad crowd around, to whom he wore his honours as a trust to be deserved and merited by future services. But while thus speciously he ruled his actions, within his mind glowed with fierce delight: thus to have towered beyond his brother in the very outset was transport to his galled feelings, while he resolved no act of Rameses should equalise him with the daring valour of his own achievements, if once called into the field. Thus reflecting, he resolved to apply himself to win the suffrages of all the warriors of renown by docile compliance, and attentions constant and assiduous. Bocchoris, daring and bold, a noble of high promise, but turbulent and treacherous, attached himself entirely to his train, and left the palace with him.

Rameses, deeply engrossed by the few short hints which Phritiphanes had afforded him in the instant as he passed onward to the presence, sought in vain a moment's pause to attract his notice. While he watched the sacred band of priests, a billet slipped into his hand acquainted him that Phritiphanes, in the gigantic Hall of Karnak, would find a means of communicating tidings of great

import. Resolving immediately to retire to his palace, the news of Sabacon's elevation, circling through the halls, delighted his glad mind. Much grieving at the manifest alienation of his brother since the augury, he had forborne to notice it, hoping each day would wear it from his thoughts: for himself, no views or hopes of grandeur caused a moment's care, or, in a heart so warm to all the ties of kindred, could be deemed equal to a brother's love. The grandeur he most coveted was the favour of the gods: the rank he most prized were the gifts of knowledge and of science: hence the bright prospects of Sabacon were highly welcome to him, and he trusted they might stifle in its bud their first and only alienation. Seeking his brother, it was with evident disappointment he found that he had left the palace with Bocchoris; but the faithful Athor waited with his attendants, and Myris soon joining them, they agreed to pass the time until the evening feast together in the palace of Sosis.

When the friends were alone, they reciprocally communicated all their inmost thoughts. Rameses, with eyes filled with emotion and the soft tenderness of youth, conjured the gods to strengthen him with fortitude to do their will alone. 'Oh, that the glory of his country might be gained without the sad and sickening forfeiture of a brother's love! Still, Myris, let your confidence be mine, and, above all, your heart. If you see ambition sway me, or the

evil passions which our nature clings to gain a footing, cease not to hold up the faithful mirror of virtue to my eyes, to call back my erring steps, and save me from myself.'

Myris, charmed by the animated accents of trust in the gods, speaking through the tender age and blooming youth of his loved associate, became wholly devoted to his person, and pledged his eager asseverations never to disunite his heart from the most intimate regard,—to make one cause, one fortune. Long they communed together, and Myris said, his father, who, as the Archon, governed the vast city, had latterly been much disturbed at various strangers visiting and leaving Thebes mysteriously. Although every vigilance had been exerted, and several of them had been stopped and searched, no clue could yet be gained: true he had preserved some papers, fragments apparently unimportant; but yesterday he had a summons and a conference with Phritiphanes, who also had notices of these persons, and with whom he had deposited the hieroglyphic records. Whether they had developed to the sagacity of the priests secrets which escaped his notice, Myris said his father was ignorant; but Phritiphanes had been secluded from the public pomp until this morning, and wore an increased gloom.

'The monarch,' Myris proceeded to impart, 'was wholly engrossed by feasting. The queen, bent on some great project, lent her weight to encourage

his propensity to pleasure. She now looked forward in a few months to show the heir to the Egyptian sceptre openly to the people, and to-night, within the gigantic hall, an entertainment was preparing, to surpass in splendor any feast remembered. Some quickly approaching day was set apart for the exercises of the hippodrome, when chariot and horse races were to amuse the public mind; but especially a day was dedicated to a holy solemnity and procession, whereon a mighty obelisk, recently conveyed with incredible pains from the quarries of Syene, and which report blazoned as surpassing any known in Egypt for grandeur, was to be erected in the inmost court of the Karnak palace. The immense stranger now floats on the Nile,' Myris exclaimed, 'ready for the wonderful process of erection, in honour of the solar orb, the great Osiris; the evening to conclude with nightly feastings and rejoicings with fire-works, on the sacred river Nile. What direful event may succeed we know not; but report says, Egypt's worst foes are gathered on her frontier swarming from the north, and there hanging as a tempest lowering over us. Thus we must rejoice in fear and trembling; and the public voice, even while it shouts applause, often blames and disapproves these profuse feastings in the very teeth of danger. Report whispers indeed around, that even palace walls cannot shut out uneasy thoughts and nightly terrors; that great Amenophis often experiences a

visitation of more than mortal import—a warning that awakens him to horror and dismay. This must be a secret deeply guarded in your breast, as my father knows it only through his intimate access and confidential office: hence the queen, unable to control or banish from the royal mind its gloomy presages, now seeks by splendid pageants, and the voice of pleasure, to efface these painful nightly scenes; and hence this night, unwonted among Egypt's spectacles, she and her bright circle grace the magnificent feast; but while to the eye all shines in riches and in unequalled lustre, care and fear, the constant foes of men, will lurk within, and prove how hollow is the world's possession, when that spark divine, which far outweighs a thousand worlds in value, responds not in firm unison.'

Touched by his noble sentiments, Rameses now confided to his friend the augury so connected with his fate, his deep devotion to the fate of Mizraim, and his resolve to bind himself by all the trying bonds and ordeal of the strict full initiation. Myris was deeply affected at the perils and dangers which environed this awful trial, wherein so many had perished, that of late years none had dared to make the dangerous trial; but grasping his extended hand, he exhorted him to follow the true and sacred path he had so favourably entered upon. Communicating thus the native breathings of their souls, knit in friendship's bond, exalted by their true estimate of earthly

good, these youthful associates of bright and early promise offered the pleasing spectacle unto the gods of hearts refined from evil passions and of hopes sublime; and well it was that thus early friendship formed a strong attachment, a reciprocity of feeling, which hereafter helped to cheer them in the pelting storm of adversity's dark hour; but as yet all smiled around, and every spot breathed joy and peace. The evening soon drew on, when Sabacon leaving his apartments, and exulting in his opening prospects, rejoined his brother. Much Bocchoris had dwelt upon intelligence of courtly character, the preference of the priests, and future rivalry of Rameses; but the decisive step taken by Amenophis, in advancing Sabacon so immediately, relieved them both of every fear: his brow erect and open, shining in the habiliments of his new order, Sabacon prepared to quit the palace; while Rameses, clothed in the finest robes of byssus with an embroidered tunic, his wrists encircled by the bracelets of the nobles, accompanied his brother. The night was clear and serene; the moon with shining crescent floated in the ebon sky; the shores of the sacred Nile blazed with ten thousand torches emulating day; the principal avenue²⁹ extending from the entrance of Luxor, the scene of the morning display, and reaching from its gateway to the grand entrance of Karnak, is bordered by a numerous range of sphinxes on each side, six hundred in number. Nothing in imagination can be

conceived more striking than this continuous row of the sacred symbol of the great Ammon, displayed in its junction of the lion with the ram's head, each symbolic figure reposing upon a grand pedestal. The road between their forms is paved and flagged throughout the whole extent, and its borders planted with trees and interspersed with ficus Indicus, sycamores, and other verdant shades. The mighty palace of Karnak, the proud boast of Egypt's monarchs, possesses around its walls eight chief approaches, each lined by avenues of sphinx emblems; the lion, ram, and virgin, wearing the serene and tranquil aspect of repose, and decorating all their various branching routes, thus marked with princely splendor; but the principal one, reaching to Luxor, becomes incomparably the grandest, from these six hundred statues; which at this auspicious season formed the route prescribed for the approach to this night's festive scene. Passing thus from Luxor to Karnak, through their long range in front of the palace, a suite of four towering gateways present themselves, between two of which is a great rectangular³⁰ basin, flanked with granite. The fourth gateway, of imposing dimensions, constructed all of polished granite, is covered within and without with splendid pictorial sculptures, infinitely rich and admirable; their hieroglyphic characters cut with a boldness, in such lasting memorials, as to defy the attacks of time. Within this

palace, and on its walls, are displayed the knowledge, wisdom, and power of this ancient land. At present pleasure here held her court; and magnificence reigned in every part, each space between the sphinxes being occupied by Ethiopian slaves, robed with ample tunics and armlets of gold, each holding a blazing torch. The avenue was crowded by the cars and coursers, decked with gorgeous trappings, passing countless to the palace. Each gateway was marked out with lights, and floating to the air shining in symbolized designs, appeared the stately standards and banners; and minstrels' hands sent forth melodious sounds, filling the midnight air with harmony. Beyond this vast enclosure the palace blazed with radiant beams, illuminating all the sky around with brightness; and the whole city, in their quarters, divisions, and companies, through the bounty of their sovereign, partook the general joy. But who can paint the grandeur which burst upon the sight of Sabacon and Rameses, when, passing this gateway through the range of guards, they entered the vast hall³¹ which now enclosed the whole of Egypt's court! One hundred and thirty-four columns of twenty cubits circumference, and fifty cubits height (a size startling to the imagination), supported the ceiling of this most wonderful building. These pillars, sculptured with mystic triangles, bear in air the massive architrave and rich entablature, around which shine the mitred

hawk, the crux ansata, sacred asps, and disks enclosed within their hieroglyphic frames; the checkered triangle crossing and recrossing each, wrought with gold, purple, scarlet, and every splendid colour. The vast roof, towering aloft, appeared as a celestial sky spangled with glittering stars; and around the gigantic columns are seen the sacred forms of Egypt's gods. The hall, enormous in its size, was refulgent with golden lamps, pendent from each column, fed with naphtha⁵², pure from the Babylonian pits; blazing, they shot their rays around, illuminating every part with radiance bright as day. How grandly shone these enormous pillars spreading in thirteen rows along the hall, exceeding one hundred cubits in length, and two hundred cubits in breadth, and hiding by their mighty bulk the puny forms of man's feeble race, as thus amid their spaces stood, ranged in numerous rows, the throng of Egypt's nobles, adorned with gems and gold. The court adjoining presented two superb colossi, sculptured in the finest granite; near which the spaces were now prepared for the obelisks ready on the Nile, to be erected as monuments to the sun, fair Apollonean trophies,—destined to proclaim to future ages the superior magnificence of Aménophis's reign. Within this court was displayed the gorgeous banquet, the tables flowing with nectared juices, the produce of palms and the xythus, Egypt's general beverage, with the vine's inspiriting and sparkling liquors. Here crowds of slaves awaited

to obey the guests' commands. The ponderous gateway from the hall of pillars, twenty cubits in width and sixty in height, towered in majestic elevation, through whose portals the crowding company appeared as pigmies, while again a peristyle beyond opened to grandeur glittering as the scene around, wherein Egypt's monarch sat in state, and, amid the music's flow, the zest of eager pleasure and enjoyment, and the crowded court's low homage, now forgot the cares and anxious solitudes which strewed his throne with rankling thorns. A large jasper³³ table, bright as glass, before him, was covered with golden vessels: a vase of ample dimensions, richly chased, displayed in its figured workmanship a lofty tower, surrounded by warlike cars and coursers, and quadrupeds unknown in Mizraim; a second embossed vase was mounted with the sacred hawk, crowned with the solar disk, and hovering over its brink with wide-extended wings; also bright goblets, all of the most precious metals, and of the rarest and most delicate devices,—the lotos leaves and buds, and masques unique, and one ponderous goblet for its supporters had the human form, worked with such art as if animated with life and breath. Around the immense pillared hall were golden censers set with pearls, and breathing fragrant odours. Here all the elevated counsellors of Amenophis's throne received a boon of golden collars set in pearls and edged in sparkling radii, marking the sacred symbol of wis-

dom, as Egypt's sages say, ' Knowledge comes from above, as drops of heavenly dew.'

While the feast and song, with shouts of joy and pleasure, harmony and dancing, filled the halls, Sabacon and Rameses, surrounded by their friends, viewed this brilliant spectacle with different eyes. Sabacon, attentive, interesting, and watchful of the least movement of his sovereign's eye, seemed intent only on the pleasures of the scene : brilliant in dress, buoyant in spirits, wherever youthful ardor could give a zest to the overflowing cup of bright enjoyment, there he shone conspicuous ; and Sosis felt the father's pride in beholding the grace of his movements. While thus Sabacon became plunged in the court's delights, Rameses felt his arm gently pulled by an usher, who beckoning, led him to the superb cabinet of granite on the left hand, which divides the gigantic hall from the peristyle where Amenophis feasted. The riches of these elaborate apartments, formed of polished granite, transcend all language³³ : doors of bronze, wrought with hieroglyphic symbols, surmounted by the agathodæmon,³⁴ or the winged globe and entwining serpents, the orb of burnished gold projecting boldly from the cornice which adorns the sculptured hall. The bronze portals gently opening, Rameses beheld his patron Phritiphanes, and knelt to receive his sacred blessing. This given, ' Arise,' the priest began, ' let us not waste the precious instants in vain

words or forms. Rameses! Egypt's dearest hope! if yet she may be saved, so says the will declared of dread Osiris, learn that even now the cloud so long ready to burst on Egypt has begun its threatened storm: even now despatches from the Sirbonic³⁵ nome declare the war begun,—that war which ends but in the utter annihilation or ruin of one or both of the opponents. Your father, warm for Sabacon, has brought him to our councils, and Amenophis's partial eye will grace him with command: how or where the danger first may roll, where or with what means the gods provide for you the means of our deliverance, I cannot as yet see; but be thou faithful and true; rely upon their promise; do no evil that good may come, and trust the skies. As far as duty, paramount duty to your country will allow, avoid your brother's path, nor irritate his proud and jealous passions to revenge: depend upon my watchful eye and care,—to-morrow, perhaps, may call you into action. Let us part. Even now your brother seeks you, and explores the halls in jealous dread.' Lowly Rameses assured him of his counsel's being deeply treasured, duly honoured; and softly but firmly whispered his resolve to receive the holy rites of initiation, and on the morrow's dawn, before the assembled court, declare his fixed determination. Some encouraging hope to bear him up through their appalling perils, he would gladly have been cheered with in reply, but the loud clangor of the

heralds proclaimed the kingly feast begun, and Rameses, with a mind strongly wrought upon by various calls of high emprise, mixed among the throng.

But if the tidings heard awakened deep sensations,—if the perils hanging over the unknown dangers of the initiation rested on his mind,—his father's love and Sabacon's estrangement all vanished from his thought, as, returning to the gorgeous scene, he beheld the spectacle awaiting him. In front of the high platform which Amenophis had occupied, with all his train, a raised space appeared, marked off by golden trellises, within which, arising by two steps, were the fair attendants of the queen of Egypt's court: seated on a throne of ivory, curiously carved, adorned with jewels, sat Saptha, wearing a diadem of precious stones:—around her shone a beauteous train. One female, dressed in the extreme of exquisite simplicity, with grace and softness and features wherein bright intellect and sparkling intelligence were luminously portrayed, was whispering something pleasing to her willing ear. A dress of soft and gossamer fineness, of the purest white, fell in ample folds around her tall and graceful form, its border of purple and gold; a collar of pearls, intermixed with the stellar rays and crosslets in brightest azure, circled her throat; her armlets and zone of pearls: the whole contour and expressive deportment spoke feminine delicacy and dignity.

Rameses, on his return, found that the court and Sabacon had nearly all concluded their homage to their queen, and he hesitated whether to advance—or retire among the nobles in the outer hall; abashed, confused, and assailed by a thousand thoughts of delight and joy, but wholly lost in surprise. Phritiphanes, who had watched narrowly his movements—from his high station near the queen, now beckoned his near approach, and graciously presented him by name, as well to her as to his darling Nitocris, the bright object of his admiration. If she was thus the object of his gaze, not less did his blooming, modest, manly features prepossess her mind. His countenance proclaimed the noble dictates of his soul, and breathed the hue of elevated character. More could not pass, as, lowly bowing, they were parted by the courtier throng; but deep emotion, suffusing each, had not passed unobserved; nor least by Sabacon, who, towering in exulting hopes, elated by his sovereign's partial favour shown through the feast, had just returned to witness this unlooked-for scene.

The night consumed in pleasures, Amenophis became wearied and overpowered, and, satiate with enjoyment, gave the signal for retreat. The crowds dispersed, and the courts of Karnak³⁶ closed their wide portals on the scene, which had resembled a brilliant palace of enchantment.

BOOK IV.

ARGUMENT.

Rameses is despatched to Memphis, to bear from the temple of Phthah the regal sacerdotal habiliments, in which the king will solemnize the erection of the obelisk.—He enters the palace of his fathers at midnight.—The stillness of the city, which is soon disturbed by a revolt of the Pallic inhabitants, encouraged by the political state of Egypt and the absence of their rulers at Thebes.—The bravery and wisdom of Rameses equally successful in putting down the rebellion.—The leaders, taken by surprise through his unexpected appearance, are defeated.—He returns in triumph to Thebes.

RAMESES had retired to his father's palace, his mind agitated by the various events of the day, and was about resigning himself to rest, when the deep repose of its halls was interrupted by a messenger from the court, announcing to him the will of Amenophis, directing him to repair to Memphis with all speed, and to bear from thence, with every honoured observance, the sacerdotal habiliments and jewels, the peculiar insignia of the monarch whenever assuming his sacred character in the priesthood; which rank he had decided on associating with the intended erection of the obelisk, the brightest trophy of his reign.

The national importance attached to the gems and garb consecrated to, and preserved in the temple of, Vulcan³⁷ at Memphis, rendered the selection of Rameses for this office a mark of peculiar favour, and indeed was so intended by the monarch, as exhibiting a proof of his estimation of their parent Sosis, in the present instance, as well as in the promotion of Sabacon to a high command in the morning interview.

Rameses was soon ready to embark, accompanied by the faithful Athor; and as the solemnity of the obelisk was near at hand, the swiftest royal barge fully manned was selected to bear them to Memphis. The sun was above the horizon ere they parted from the quays of Thebes; and so rapid was their progress, aided by the stream of the Nile, that they glided along the waters as a bird skims its surface, and on the second night drew near the vicinity of the city. The usual crowded parties of boats and barges were not on the river, the festivities of Thebes having called all the superior population to her walls. Rameses therefore, in the darkness of the night, unnoticed and unannounced, anchored close to the stone steps leading to his father's palace, which he entered with Athor and his train. The city lay still and silent as a cemetery before them, buried in a death-like repose; and after despatching a trusty slave to the magnificent temple of Vulcan, which formed part of the great square of

Memphis, to announce his intended approach, Rameses was about to issue forth into the streets, when the sudden and unusual glare of torches, the deep tones of numerous clarions and warlike instruments, with shouts and wild dissonance of uproar, astonished and confounded both Rameses and Athor. Ascending the heights of the palace, from its commanding elevation, to notice the cause of such unexpected tumults, only added to their amazement as they gazed upon the immensely spreading conflagrations and heard the alarms arising from every quarter, while the cause and origin of the sudden disturbance was unknown.

As they consulted in hurried accents toward what quarter to bend their steps, a loud knocking at the gate claimed their attention. Cautiously opening a closed grating in an aperture, they found it was the slave despatched to the temple, whom they instantly admitted, and brought to the presence of his lord. He informed them that Memphis was in arms, and menaced with the most dreadful misfortunes; that in his way to the temple he had met some flying citizens, who communicated the intelligence that the numerous Pallie strangers, resident amid the population of the city, animated by the news of their brethren's armies and preparations on the frontiers, had arranged a simultaneous rising throughout Egypt, in which they expected instant support from their kindred bands. Elated

at the prospect of a revolution in Mizraim, they had recently been inflamed by rumours of its having been decided, in private councils in Thebes,³⁸ to proceed to their extermination or expulsion. They therefore hastened to avail themselves of the favourable moment presented by the absence of the chief governor and president, with the captains, at the festivities at Thebes; and so great were their forces, combined with the advantage of the surprise, that not a hope remained of effectual resistance. Indeed, the alarmed and panic-stricken citizens knew not where to fly, or around whom to rally in a combat for their homes, their families, and their lives.

To consider and to decide was the work only of a moment. The whole of the household of Sosis, reinforced by the mariners and court attendants from the barge, were instantly assembled, and the palace gates strongly barred: its marble halls towering over the external inclosure, opened and brilliantly illuminated, shone forth in stately magnitude, a beacon of safety. Rameses, commanding the warlike instruments to sound, and the standard of his house to be unfurled as a signal for the city, instantly by the river despatched trusty slaves to the commander of the royal garrison of Padma Mandir, acquainting him with the revolt, and urging the advance of all the force that he could spare by water to the palace of Sosis, whence they

would act as circumstances might direct. To the royal palace and to the temple of Vulcan he also despatched slaves, urging a determined resistance, and assuring them of speedy relief.

These measures adopted, and the tumults still increasing on every side, while bands of flying Memphians accumulated around the palace for protection, drawn thither by its grand and splendid appearance, Rameses resolved to arrange his strength in different bands and advance into the city, having provided for the security of the palace as a place of retreat. Throwing open the gates, the noble youth presented himself to the crowds, and was welcomed by acclamations of joy. His appearance among them at the critical moment when this splendid city hung on the very verge of destruction, and himself was believed to be at Thebes, was esteemed scarce less than a prodigy wrought by the great Phthah for the preservation of his fane. By the orders of Rameses they quickly formed four bands: the foremost headed by himself, the second by Athor, while trusty Memphians led the other two parties. In this moment of fate Rameses, uplifting his eyes to the dark heavens, now lurid by the rising flames, conjured the gods to crown his arm with victory, or to give him death. The glowing, ardent flush of countenance, the animated features of his youthful form, as he grasped his gleaming falchion, inspired all around him with the fullest con-

fidence. Rapidly advancing into the heart of the city, their numbers increased at every step with the flying citizens, and the party led by Rameses soon came in sight of a large and confused concourse of the enemy, spreading in disorderly crowds, anticipating an easy triumph. Rameses charging them with intrepid valour, they were, after a desperate resistance, hewn in pieces or put to flight, most of them falling by the sword in the suddenness of their reverse; but the rapid advance of a deep dense phalanx brought the contest to a more equal description, as hitherto the columns of the Egyptians had little more to do than to slay the dispersed and disorderly plunderers. The combat proved most fierce and bloody. The numbers on the side of Rameses were greatly inferior; but this was compensated for by the shelter of darkness, which prevented their real strength being discovered, as also by the surprise of their adversaries, who, being aware of the absence of all the leading Egyptian commanders, were on their part confused and paralysed by such an unexpected occurrence as the appearance of the son of Sosis leading an armed force. Although they had chiefly calculated upon taking the city unawares, yet gathering courage from despair, they made a desperate charge upon the front of the detachment headed by Rameses; while the youthful hero, dealing death with every blow, so animated his followers that they beat back

their opponents, uttering loud shouts of Amenophis and Egypt. The sounds also of warlike instruments resounded from the palace and the temple, both edifices of great external strength, from whence a fierce resistance was kept up. The flames flew from street to street, and fragments of falling buildings choked up the passages. At this moment a ponderous stone struck Rameses on the temple, and felled him to the ground; and their assailants, advantaging themselves of the confusion, broke the ranks of his troops, and, pouring onward like a torrent, the Palli had nearly completed their ruin, when, recovering from the stunning effects of his hurt, Rameses, calling aloud upon his fainting followers, threw himself amid the thickest of the foe, and succeeded in beating them back. At this moment, Athor, on his side encountering similar difficulties, had also fought his way to the great square, which extensive area, capacious enough to contain a numerous army, was crowded by the retreating enemies, who, alarmed at their losses, and uncertain with what forces they had to contend, had retreated upon the great square to rally their troops and renew their means of continuing their dreadful and devastating attack. On all sides the city bore the ruinous evidence of their havock: fire and flames ascended from every quarter; blazing sparkles rushed upwards to the sky; when Rameses, aware how much he was indebted for his success to the surprise of the moment and the covert of darkness, judged it most

prudent to suspend any further attack upon the square. Flying therefore from post to post, he so actively improved the precious moments, that when day slowly dawned he had strongly blockaded all the leading avenues, and secured his troops within shelter for the present. Aware that he had succeeded with a force comparatively insignificant, it was with delight he now heard the sounds, which filling the distant air, in the direction of his palace, announced the arrival of the important reinforcement of the royal troops from Padma Mandir. Sensible that the fate of Egypt was dependent on the decision of this most unexpected contest at Memphis, Rameses would not listen to any entreaties of his faithful followers to retire for a few hours' repose. Even while they thus solicited him, the clangour of arms and shouts of multitudes announced a fierce assault made upon the Temple of Vulcan at this eventful crisis. With a visage of the brightest animation, he exclaimed, 'Can any Egyptian think of repose while the gods are threatened? Conquer, conquer their enemies, and sweet be your reward! or sweeter that repose in the grave which is crowned with their favour!' Encircled by the citizens of Memphis, the residue of his slaves, and the reinforcement from Padma Mandir, their admiration and glory, this youth of tender years, but mighty soul, despising fatigue and death, seizing an axe, began to beat down the barriers, interposing as a fence toward the square.

which sunk with a tremendous crash, and their united numbers poured into the extended space. The space which thus contained the conflicting enemies was adorned on each side by the most magnificent structures of Memphis: from this immense area the various quarters and divisions spread in regular architectural line, adorned by statues of the gods and stately temples. One quarter yet remained wholly in the possession of the Palli, beside the occupation of the great square. Within its space, on one side spread the palace, with its porticoes and magnificent courts; on another side the Temple of Vulcan displayed its colossal grandeur and imposing front. Here stood a statue of the god, above sixty cubits in height, ranked among the wonders of Egypt, and the work of Sesostris³⁹. It was here that the alarmed and discomfited enemies had retreated from the check and charge of Rameses; and when day revived their courage by a review of their numbers, and they found the avenues into the city barricadoed, after a short consultation they had resolved to attempt the reduction of the palace and temple before they proceeded to revenge themselves upon the city. Desperately advancing with ladders, torches, catapults, and all the horrid engines of war, hurling flames and burning rafters into the air, they had begun the attempt; when, as a storm, they received the attack of the Egyptians. Death followed each blow, and neither party gained or

receded an inch. Blood flowed in torrents, and the vast square was heaped with dead. Then Rameses, steeped in gore, his arm uplifted, gave a signal whereon, as agreed, his men for a moment's space knelt on one knee through the wide extended line, and a flight of well directed javelins, ready and winged by rage, which the close contact of the chosen detachment in the rear made more sure, caused a dreadful slaughter in the van of the enemy; Rameses and his followers instantly making a charge, the Palli on every side began to waver. At this moment a javelin tore the shoulder of Rameses, having transpierced the folds of his thick byssus cuirass, while the flowing blood stained all his vest. Without shrinking from pain, the sanguine current running down his side, he undauntedly drew it forth; and, seeing a faithful Memphian before him sinking under the arm of a Pallie leader, who was preparing to plunge his sword in his bosom, Rameses at a spring sent the spear with such an impetus as transfixed him to the earth ere the uplifted sword could descend to smite his prostrate foe. This heroic action, witnessed by all his followers, so animated them, that, sending up a dreadful shout, they threw themselves on the enemy; while the palace and temple gates were instantaneously thrown open, and their defenders joined in this bold movement, which, after great slaughter, wholly dispersed the Palli and rescued the city. The contest

lasted with horrid energy for a few moments; but resistance being vain, the survivors retreated into the Messene quarter. Here, deprived of leaders, and dreading the revenge of the Memphians, they sued for pardon; and their deputies being conducted to Rameses, could not forbear testifying their ardent admiration of his valour. Rameses, willing to spare the effusion of blood, having demanded their arms, ordered them on pain of death to confine themselves to their quarter, while upon every avenue of its streets he planted guards. Effective measures also were instantly adopted to stop the progress of the conflagration; and, encircled by the brave citizens, his father's slaves, and his brave troops, Rameses proceeded to the sacred fane of Vulcan, where he presented his vows, and was welcomed by the immense multitudes, terming him their deliverer, and their good genius. Presenting to them Athor, he commanded their faithful allegiance to his orders until the king directed their further proceedings. Expresses were forwarded throughout the kingdom of the insurrection, and the ringleaders' signal punishment; which duties done, and the habiliments and jewels borne on board his galley, Rameses took leave of Athor with grateful emotion, and without any delay embarked on board the royal galley loaded with the blessings of the rescued citizens, who crowded the shores to see him depart. Ten of the principal leaders were carried on board to

be conveyed to Thebes; and Rameses, aware of the immense importance of putting down all disposition to similar revolts in the land, consented for his barge being decorated, and displaying the banners of victory. Illuminated, therefore, with the greatest splendour, the galley rowed swiftly up the Nile; and Rameses, now first released from the all-absorbing control of such a powerful call, consented to retire and consult his own safety. His wound dressed, his limbs bathed and purified from blood, he sunk into that rest so necessary to recruit his worn and exhausted frame. The contrast between the magnificence of the decorated vessel and the profound stillness and silence respectfully preserved on board, while the youthful hero lay in death-like repose, was most striking; and the oars scarcely sounded as they impelled the proud vessel swiftly on her course, hoping by their exertions to reach Thebes ere the news could throw its vast population into dismay. But while they thus tasted the exultation of the propitious news they conveyed,—of a formidable revolt broken out and subdued, and of a capital saved, in the short revolving space of a few hours,—mighty Thebes and the court of Amemphis were a prey to the deepest disquietudes. Despatches in quick succession had thrown the monarch and his nobles into the greatest consternation. A revolt so critically timed, and in the metropolis of Lower Egypt, connected with the threatening

armies on the northern borders, endangered the whole kingdom. Accounts in rapid succession hourly arriving from the commander of Padma Mandir, spread the intelligence of Memphis in flames and sacked. The knowledge that no commander of dignity was on the spot added to the perils; and the whole court, who had felt interest in the noble carriage, modest demeanour, and blooming person of Rameses, became alarmed for his imminent danger; especially when succeeding despatches blazoned his judicious and magnanimous conduct, followed by the report spread of his death, conveyed upon the instant of his fall and wound by the stone; and for some hours, not only his father and intimate friends, but all Thebes, were in mourning: it was therefore with an intoxication of joy that the city learned the whole tidings of his extraordinary valour and success, and that he might be hourly expected in the metropolis, having completely put down the revolt, and bearing the ring-leaders in chains. These despatches, written by the commander of the Mount and fortress of Padma Mandir, enlarged upon the arrangements and achievements of Rameses in unbounded praise, ascribing the whole success to his valour and judgment; adding that the Memphians addressed their vows to the gods for his safety and prosperity as their deliverer.

While Thebes thus awaited his approach, the

vessel was hourly hailed by reinforcements of troops and officers of trust repairing to Memphis, and ordered thither upon the first notice of the revolt. Night closed around them, and was already far spent, when Rameses awoke, re-invigorated and strengthened. His pallid countenance, and the mark on his brow and shoulder, announced however the severe conflict he had undergone; but his calm and firm demeanour, his mild and benign aspect, with the sparkling intelligence of his eyes, evidenced that the tumult of excitement was passed, the work of deliverance he was called unto performed, and his soul had re-entered into that settled state of trust and true devotion, which equally holds on its even virtuous course, unmoved by the blandishments (far more difficult to endure) as by the frowns of fortune.

After a favourable course, and strenuous labour of the rowers, amid a night of extreme darkness, their attention was arrested by distant coruscations and gleams, as of a vast conflagration, which by degrees spread all around the horizon, and excited their attentive gaze; until, approaching nearer Thebes, the city of a hundred gates appeared begirt with a rampart of fire, blazing with lights and decked with streamers; the river shining in dazzling lustre to welcome the eagerly expected conqueror. Soon as the illuminated vessel became visible to the crowded banks, shouts from ten thousand voices announced along the shores, and prolonged even

to the royal palace, the arrival of the youthful Rameses; and while ascending the stream, as the gay vessel rowed along, the assembled crowds of barges fell into her course as a grand triumphal train. Rameses landed with his precious charge, the sacerdotal habiliments and jewels, and was met by the chief nobles and courtiers ready to escort him to the royal presence. Amenophis, in his joy, having declared the young warrior should instantly approach his presence, a warm but momentary embrace from his exulting father was all that the time allowed; an embrace enhanced by the warm drops of joy which fell on his face as his father strained him to his heart. ‘ Ah! where is the reward on earth that equals a parent’s love? Sweet flowers of Hesperian growth, that still blossom in this terrestrial stormy sphere, and yet survive the golden age, ye root yourselves within the fibres of the parent’s heart and in domestic bliss;—there alone ye yet preserve the odour and celestial sweetness of your blossoms!’ Myris, wild with delight, gazing upon his friend, knit himself unto him by still stronger vows, and felt a grandeur in his destiny by thus identifying his fortunes with his friend. He followed the chariot wherein Rameses, clad in robes of pure white byssus, the band of gold around his brow, his armlets gemmed, as when he last passed through the streets, exhibited no change of character, but received the homage of the crowd with the same placid

modesty of youth and gentle dignity. The monarch seated on his throne of gold within the stately peristyle, the pomp was much increased by having also the ivory throne and queen, who at her own express request honoured the triumph of Rameses. The mighty hall of pillars, vast as is its size, could scarcely contain the multitudes, who crowded to the reception, gleaming with arms. Already the palace, as precautionary fearing the contagion of revolt, was closely guarded, and its courts lined with numerous guards. The youthful hero, kneeling to his sovereign, resigned the sacred trust of robes and precious jewels; when Amenophis, placing a collar of splendid pearls around his neck, saluted him as deliverer and governor of Memphis, the royal city. Presenting him to Saphtha, he loudly declared the obligations of the kingdom to his valour.

While Rameses, blushing with modest grace and mild composure, thus received his sovereign's honours, soon raising his eyes, he sees the lovely Nitocris regarding his form with fixed gaze; and, instantly recognising their interest in each other, both became deeply agitated. Approaching her, Rameses acquired courage to testify his interest in her appearance, and anxiously inquired for Phritiphanes, whom he missed at court. He learned that deep alarm, excited by the various rumours of his fate, had worked upon his age and frame, and caused anxiety too strong and overpowering for his venerable years.

At length relieved from state attendance, while yet his father was engaged in council, he returned to the palace, eager for one who yet had neither met nor welcomed him—his brother Sabacon. Dear as was Myris, dearer still the instructor and parent of his soul, the venerable Phritiphanes, yet his heart now yearned to meet a brother's love,—alas! a blessing fast fading from his view. Honours, ambitious aim, vain-glory,—what are such illusive phantoms to a brother's heart!

But who can paint the anguish and rancorous jealousy which stung the heart of haughty Sabacon, as fame rumoured abroad the achievements of his despised younger brother! Unable to control its workings when the triumphant shouts proclaimed his arrival, Sabacon hastened to bury himself in the inmost recesses of their palace, where he surrendered his mind to the tumultuous suggestions of his stormy passions. The paroxysm passed, he saw the deep necessity of masking closely his sensations; and as his absence at such a moment might excite remark, orders were strictly given to conceal his presence thus closely adjoining to the scene of joy and triumph, which still kept him a prey to anguish within the palace walls: and it was not long ere Rameses, leaving the splendid halls, hastened to his couch. Sabacon had so carefully mastered his resolves, and schooled his passions brooding over projects of sau-

guinary hate, that to the observer nothing could be detected wrong, or wanting of the liveliest fraternal love and joy.

While these extraordinary events at Memphis were preparing the dangers and alarming changes which called forth and rendered the shining qualities of Rameses so conspicuous, scarcely less advantageous had been the impressions wrought in the monarch and his counsellors by the bold bearing and marked talents of Sabacon. It had been resolved, in the event of a war breaking out, to bestow upon him an important command, under the control and councils of his father; thus tempering the valor of youth with the experience of age. Seeing, therefore, the bright prize ready for his grasp, the hidden springs of his heart were nearly made manifest, as well as his hatred of his brother, by the unexpected events of Memphis. Circumstances also had transpired during the absence of Rameses, which placed his character in a new and most advantageous light; from the lustre thrown around him by the public official notice⁴⁰, made at the altar by Phritiphanes, of his resolve to offer himself to the terrible trial of the full initiation. So carefully were the mystic secrets guarded, so severe the tests, that of late years no Egyptian had dared to present himself for the ordeal. In proportion therefore to the public animadversion on the degeneracy of the present Egyptian

race of nobles, were the acclamations wherewith the multitude hailed this public pledge of the merit and aspirings of Rameses.

One witness of the proclamation felt and evidenced her sense of its danger—this was Nitocris. This lovely being, pure and chaste of mind, firm and collected of purpose, had long given an attentive ear to her father's fond presages of his youthful pupil's excellencies. Scarcely aware of the strengthening partiality of her heart, being deeply struck by the noble character and lofty and ingenuous countenance of Rameses when they accidentally met in the presence chamber, every succeeding day had given fresh proofs of his virtues, as well as evidenced that the inestimable jewel of a great and noble mind was also attractively blended with personal qualities most engaging. They were neither of them slow in recognising each other's merits; and fate brought together two hearts formed for each other, to delight them with a semblance of happiness, which she was preparing to dash from their grasp with cruel precipitancy. But the miseries and trials of time evolve the soul's test for the awards of eternity; and these storms of fate, under which weaker spirits succumb and sink, are only to draw forth and sublime the pure and well poised patience of the truly wise and good,—as gold loses not in the furnace, but comes forth purified, and its brightness refined.

The morning saw Rameses busy at Sabacon's couch,

with a heart calm and unagitated, even by the prospect of a day of triumph. Their tender parent joined his sons, and wept tears of joy, to see the bright and splendid path of glory thus worthily begun; Sabacon exalted to a commander's rank; Rameses clothed in the gorgeous robes of supreme power as governor; he, their parent, holding the exalted station of the head of Egypt's armies. Thus as their lengthened pomp spread along the streets of Thebes, hailed by its joyful throngs, where could a prospect again be found of such a profusion of the fickle goddess Fortune's favours as in this single family? But a worm was in the bud, not only of their prosperity, but of the country and kingdom from whence their state was given, hurling it and them from the pinnacle of greatness into an abyss of misfortune.

Alarmed by the insurrection of Memphis, and the acquired knowledge of similar plots throughout the kingdom, which had been averted solely by the instantaneous check given to the Memphian revolt, it had been resolved in council, that the governors and forces should instantly, after the next day's solemnities, and the erection of the obelisk, proceed to their respective governments, and exert every means to crush the bud of rebellion, by the expulsion of the hostile resident Palli. Sabacon also, now invested with a command in the army in the Delta, was directed instantly to repair to the camp; and the king, to be near the scene of action, an-

nounced his resolve of immediately returning to Memphis with his court, taking Medinet Habû in his way. Such were the morning councils, at which the new members, Sabacon and Rameses, attended, called hither by their rank.

The captives brought in chains from Memphis, chiefs of the adverse race, were also condemned to suffer death, as an example of severity. From a deep horror of shedding blood, the voice of Rameses would have preserved their forfeit lives; but this was held inadmissible in the present posture of affairs, the safety of Egypt calling for rigorous vengeance. Thus, to the thoughtful mind that watched events, every incident betokened bloody estrangement and inextinguishable hatred between the opposed powers, who, as dark clouds impelled by different currents of air, thus lowered and threatened all around.

The king commanded the hostile standards brought to court to be displayed. The nobles, splendidly attired, awaited round his throne the destined hour, for the arrival of which attendant augurs watched the creeping moments as they passed. The wonderful machines were in readiness to move the mighty granite mass; the priests began their rich and lengthened march, bearing all the shrines and sacred Ammon's image, to consecrate the elevation of the towering symbol, which was formed of a single shaft of purest granite, and polished as the brightest

mirrors: Mizraim, amid her matchless treasures, never yet had seen so large or faultless a shaft. Exulting in the combined auspicious auguries, the recent victories, and trophies of success, the rejoicing race of Egypt, and their king, prepared to raise aloft the majestic symbol⁴¹ of their solar god.

BOOK V.

A R G U M E N T.

The hymn chanted to Osiris as the obelisk is elevated, which is afterward graven in hieroglyphic symbols on its surface.—The king's dress as one of the sacred band.—The great court of Karnak, in which the king receives Rameses, who enters in triumph as the obelisk is erected.—The gratitude of Phares, the Memphian preserved by his valour.—After the sacrifices Rameses makes a public declaration of his undertaking the profession of the Isiac rites; and in pursuance of his vow enters the sanctuary upon his probationary preparation.—The rejoicings recommenced of the court, repairing to the palace of Medinet Habû.—The night is passed in exhibitions of splendor on the Nile.—The accounts from the frontiers put a sudden stop to the festivities, and the court withdraw to Habu.—Nitoeris is oppressed with grief at the dangers awaiting Rameses.

‘HAIL, mighty Sun!⁴² To thee belongs the empire of the world!—Thou, O Osiris and Horus, bestow it on thy beloved! May the great Amenophis, begotten of the valiant and martial king Rameses, be thy choice, founder of the universe! Thou, whom the Sun hath elected, may thou, by thy strength and fortitude, subject all the earth to thy empire, even thou the king! Immortal son of the Sun!’

Such were the strains which arose from a thousand

voices arranged on the terraces of the vast peristyle of Karnak, as the king, clad in the nebris robe⁴³ of a magnificent panther's skin, and his head encircled by the aspic diadem, appeared from the granite apartments. These robes were the royal habiliments worn in the grand sacred ceremonies, when the monarch appeared in the sacerdotal dress. The skin was ample and flowing, of the spotted panther of the East: it was lined with the brightest glossy silk of pure white. The panther's head, richly chased and graven in silver, exactly imitative of the animal, hung over the right shoulder, and was met by a paw of the precious metal which clasped it: the second paw, richly chased, fell down to the monarch's leg, and the long spotted panther's tail hung in its full length behind. Around the waist was a belt richly ornamented with gems, and bearing as a signet the phylactery of Amenophis; while an aspic beautifully enamelled, the eye formed by a blazing gem, added the emblem of eternity to its character. A fillet of gold, with the same eternal symbol, termed the aspic diadem, encircled the brows of Amenophis. He wore the rabid, or necklace,⁴⁴ of the initiati, thus described in the mystic doctrine of the priesthood; its precious gems were ranged in three rows, the guttæ, embleming the drops of heavenly dew; the stellar or radiated circle, the symbol of the elements; and the azure crosslets, the emblem of immobility, intermixed with roses, and the emerald persea, whose

heart-shape is the emblem of Mizraim. Thus in one mystic ornament the priesthood declare by symbols the qualities of heavenly wisdom ; that its gift is the control and knowledge of the elements, and its essence immutability and eternity ; its delightfulness, by the sweet odours of the rose ; and in the persea, venerable Mizraim. The bracelets were of similar splendor and significancy ; and his feet had sandals of thin gold and azure, fastened with metallic rivets. Close to the body was a vest of fine purple, outvying the hues of nature's fairest hyacinthine flowers.

Clad in these sacred robes, Amenophis appeared in the inmost peristyle, and seated himself on his throne on the right, in front of the grand row of pillars : the whole space opposite of the left was similarly occupied by the queen Saphtha and her court, clad, in honour of the ceremony, in white, adorned with pearls. The staves of office were ivory tipped with gold : the queen's seat was the ivory throne ; its pure and chastened hues acquired additional softness and attraction from the contrast of the splendid dyes of all the columns, cornices, and surrounding walls. The front of this vast square was filled with the priesthood, clad in rich vestments : the centre was occupied with the sacred altar, on four steps of pure ivory, on which the flame was burning : before it lay prostrate the sealed bull,⁴⁵ covered in a nebris robe ; and numerous assistants around, in ornamented habiliments, prepared, upon a signal from Phritiphanes, to immediately dissever the limbs, and

bear the libation of wine to be plentifully sprinkled over the ivory altar: the high priest stood in front, directing the whole. Stationed at the immensely wide portals, which were thrown open, were Ethiopian guards with ivory staves. The outer court formed the great attraction, to the ponderous mighty obelisk, borne up by potent machines and engines of astonishing mechanic power, worked by a thousand men, skilled in this art, and of the most athletic make,—thus they held it in slings ready by their enormous engines to have it poised in equilibrium on its socket upon the given signal. The immense outer halls and courts contained the whole of Egypt's nobles of different orders, arranged in just gradation, wearing their splendid marks of rank to grace the sight. The spreading terraces and all the gateways were opened to the clustering multitudes of Thebes, who covered them countless as swarming bees filling the lands of the Nile's sacred streams, crowding to witness the solemn rites.

When all was thus prepared, the triumphal procession of Rameses¹⁶ was heard to approach. His chariot, taken from the royal stables, shone with the precious metals, drawn by two horses of great beauty and spirit, their heads adorned with towering plumes, their proud forms covered by flowing robes, the traces richly chased, and the bands around their bodies magnificently embroidered, and fastening with rich knobs of gold; the reins passing through golden rings, and attaching to the bits with golden

buckles. The chariot was cast in metal, and richly wrought; the body displayed in front a ramping lion, the proud emblem of victory, and was fixed firmly on the axle, its solidity strengthened by a band across, fastened by golden links to the sides, and adorned with the revered lotos flower; the axle was at the back of the car, and as well as the wheels richly embossed in bronze; the body itself, wherein stood the hero, was principally of gold, and metals tinged in azures. Four attendants soothed and conducted the impatient horses. Rameses, clothed in a full flowing robe, a triumphal aspic crown on his forehead, his buckler inscribed with his phylactery, with his bow and quiver, was environed by guards armed with bows, with the standards and military ensigns of renown, and thus triumphantly proceeded to the palace. His father, Sosis, to do him the highest honour, followed in his train; also Sabacon, and Myris enraptured with his glory. The captives swelled the procession; and as they entered the royal palace halls, thronged with the expectant priests and court, shouts of assembled multitudes announced the auspicious instant as the deep and solemn sounds of tambours declared the high hour of noon. The instant that the bright god of day attained the meridian, his point of heavenly height, the conqueror, alighted from his car, had taken his stand near Amenophis, who joined Phritiphanes at the altar. Immediately the altar, touched by a torch

borne by the king, blazed up in bright radiance, effulgent and dazzling as the solar beams darting from their meridian height on the glad scenes around. At this instant the numerous pulleys and chains creaked, and majestically slow with the creeping pace of moments, almost imperceptible to sight, the mighty obelisk uplifted its huge mass, and, without obstacle or fatal intervention of an accident, settled firm and exquisitely even in its destined place—thenceforward to the latest hour of time, to show the world how far pre-eminent in arts, in power of science, and in wisdom's secrets, shone great Egypt's sons. That instant also saw the blow struck⁴⁷, which despatched the devoted bull; and his streaming blood caught in golden vessels, instantaneously borne by sacred hands, was poured upon the prepared base, beneath the approaching mass of the already settling obelisk. The rites began most happily, flowed onward with the same propitious signs. The auguries declared the gods looked on with favour on the consecrated symbol: the air resounded with music's harmony, and the whole assembled court breathed only joy.

At this moment a movement announced the arrival of a band of Memphians, to pay their homage to the king, and to express their joyful gratitude for his goodness, in bestowing on them their deliverer to be their governor. One chief among them was loudest in his praises. It was the Memphian,

who, fallen beneath the Pallid foe, expecting instant death, was rescued by the heroic firmness and valour of Rameses. After their homage to the king, he offered to his deliverer his thanks in the eloquent language nature confers when her pure impulses are followed. He was one of the sacred embalmers of Memphis, chief of the Taricheutes⁴⁸, and represented now his company, by his especial request, eager to acknowledge his brave deliverer. Phares, the grateful Memphian thus pouring forth his thanks, possessed the first of blessings, a heart of pure and fervent gratitude, and in every future trial proved his devotedness to his preserver.

So transient had been the time elapsed, so brief and modest the account delivered by Rameses, his head and form enveloped in a richly flowing robe and victorious wreath, that neither his severe wounds nor his brave actions were fully known: but now before the grand assemblage of the land,—his king and royal consort, priesthood, commanders, governors, and nobles,—all was made known, and the wisdom and courage of his plans the more exalted. Rameses felt, however, that the suffrage of one gentle being in the circle was dearer to his heart,—if she joined her soft approval to the public voice,—far dearer than all the glory gained. Softly fluttered in his bosom the sensations of hope and expectation, as he witnessed her admiring and approving smile; but instantly recalling all his pledge of initiate vow,

exerting his firmest resolution, he endeavoured to maintain the wonted ascendancy over his heart, and to guard against the tenderness so rapidly strengthening within it ; and as he meditated on his settled purpose,—to suppress every thrilling wish of suing for the love of Nitocris, and turning his face from the rich intoxicating cup of pleasure, power, and glory, offered to his grasp, to utter in this very moment the awful vow which bound him to undergo the dangers of the initiatory trials. To Rameses, although his heart glowed with the warmest feelings of admiration, although he prized the blessings of the soul's intercourse, and the endearments of life in the society of her he loved beyond every earthly blessing, and acquirement of glory or renown,—so tempered were the springs of firm, high, and heroic purpose, that a few instants sufficed to pass before him all these seducing allurements, and to see them bow before his fixed and virtuous resolve : the struggle within could not be traced either in the diminished sparkle of the eye, the firm composed demeanour of the brow and form ; but a paleness on his features spoke its force.

Kindly noticing the grateful Phares, who was welcomed and embraced by Rameses, the deputation retired behind the stately portico ; at which solemn moment Rameses, advancing to the altar, took his stand between the king and Phritiphanes, attracting the instant gaze of all. Every sound ceased

throughout the halls, while he proceeded in firm and solemn accents to declare his resolve instantly to submit himself to the priests commands, in preparation for the awful tests of his initiation; and ere the assembly could recover from the sensation of the communication made at this impressive instant, signing to two of the priests, Rameses entered the shrine which closed the portico, and within which he must divest himself of his triumphal robings.

The sacred rules of this most solemn rite require that the chosen persons who enter on this trial, alone, apart from all friends and relatives, stripped of all external splendour, should present themselves standing before the great deity of nature their body defenceless and unarmed, their soul strengthened and supported only by their own native fortitude and sacred vows. These preparatory exercises teach that Nature, the great mother of all, grants her children certain essences and incorporeal qualities, which are her choicest gifts; and these, although invisible to sense, are the innate emanations of the deity, eternal and immortal.—Such are man's desires for happiness, the powers of imagination and of thought sublime, and all those infinite wondrous and mysterious links which breathe of life to come,—those germs of excellence, which, bound and fettered within their fleshly prison, will in future scenes expand and manifest themselves, with never-ending growth and bright fruit-

tion! The human form, faultless and perfect, its mechanism matchless, as the sacred mysteries declare, is only hid and deformed by the richest vesture: thus the daring explorer of the mysteries of the goddess Isis, the bright meed of him who rises superior to the fears of darkness, terrors, and death, must receive the golden crown of her award amid the dread scenes of her awful secrets; he appears before her, as he entered on this scene of life,—naked, unarmed, and unadorned,—his denuded state of bodily appearance denotes his reliance upon the goddess Nature, from whom he derives all his blessings; and in the awful tests (which thus unsupported he must endure the utmost severity of, during three days,)⁴⁹ if he fails or falters, he meets certain death. Meantime as soon as the solemn vow is made, all external robes or clothing are taken off, and the spotted panther's skin solely envelopes the body, until the very moment of entering into the gloomy abyss. Thus then was Rameses in a few instants—from the rich and glorious conqueror, shining in embroidered vestments, all the brilliant ornaments withdrawn—clothed as the initiati in the panther robe prepared to bid farewell to all his friends. The contrast afforded by this change added fresh interest to his character: his form marked the flower and beauty of his youth, even more strikingly than when clothed in rich robes: inclining to be slender, its symmetry and just proportion gave grace and dig-

nity to his noble carriage; his forehead firm and commanding, his bright eyes shaded with somewhat of a soft and melting character (at thus bidding perhaps an everlasting farewell to those he loved best on earth), threw around him an interest which rendered his dignity and courage peculiarly impressive; evidenced also as the latter quality became from his late wounds, which appeared visible from the openings of his initiatory robe. The whole court, forgetting the respectful silence observed hitherto in the royal presence, melted into tender sympathy on thus contemplating the youthful hero whom they might no more behold, and felt the contrast of the change. He alone collected, and not daring to trust himself longer in a scene so trying, waving a farewell with tender sympathy to his father, brother, friends, signed to Phritiphanes, who taking his right hand, and the king his left, followed by all the priests, they, with Rameses, in silence entered the sacred portals, which immediately closing upon him, Rameses and the train disappeared from public view.

Such was the time marked by these great events: Egypt's priesthood, and her holy rites, long time neglected by her luxurious sons, acquired lustre from the elevated soul which thus in native dignity stood forward to brave the severity of the tests, to obtain the privilege of admission into the sacred band. What these trials were, no one dared to speak of; and

their deep obscurity added to their sanctity. That they consisted of perils imminent, of dangers great, of sufferings corporeal and mental in every circumstance most severe, all the evidences, historic and traditionary, declare, and also the disappearance of many, who entering the gloomy portals as initiati, never returned to the light of day, perishing in the trial, how or where ever unknown.

Wrapt up in mystery, so greatly dangerous appeared the issue, that in this moment of the public situation of Egypt, menaced by the Palli, it had been tacitly admitted of by Amenophis in council, to postpone, by a royal mandate, the intention of Rameses. His late important services at Memphis evincing his great talents, if the threatening war took place, in the present crisis of public events, it was deemed too great an injury to Egypt to risk the loss of a warrior of such opening promise. But these and other plans came all too late; the firm purpose of Rameses, acted upon at so striking an instant, left no power of interference or of remonstrance, without a seeming negligence to, nay, a manifest defrauding of the secret inexorable gods presiding over the mysteries. The whole event seemed woven by fate into an indissoluble bond, which left the king and people in admiration for the virtuous youthful aspirant, offering united vows for his protection and support under his tremendous trial.

Several days the aspirant resides in the sanctuary, deriving sacred communications and truths from the priesthood: his nights are passed on the temple's height under the canopy of heaven; his food, simple and scanty, is of rice, pulse, and water, that his frame, light and sublimed by thought and heavenly meditation, may be prepared and disciplined against the hour, when, on the appointed morning, he enters the mystic chasm. What passes within its terrible and darkling sides,—the type of Hades!—no mortal dare disclose. If life and success attend the aspirant, and he fulfils his vow, the third morning, reckoning the first of his entrance into the chasm, he is produced in the grand temple, crowned and enrolled: if a failure, and death follows, as too often is the result, his name is never again spoken of or repeated; blotted out alike from life and memory, consigned to deep oblivion.

Shortly after this scene, Amenophis, robed as king, and divested of his sacerdotal pomp, environed by his guards, re-entered the peristyle, and assuming the monarch, saw the pensive feeling for the absent hero shading still his whole court. Adopting therefore an expedient connected with the name and achievements of Rameses, which, in remembrance of his exploits, might take off the impression of the late striking scene, the king ordered the military music to proclaim the fête, and also to bring forward the ten rebels, the captives of valiant

Rameses. These, already condemned by the council, glutted the public eye (strange to say, a sight it ever crowds to witness) with a public execution; their streaming blood adding thus victorious libations, which were sprinkled on the great solar trophy, already consecrated by the offering of the bull. Numberless sacrifices, feasting, and rejoicing followed this scene. The royal banquet, spread with prompt order, celerity, and shining with kingly pomp, prolonged the ceremonies. These ended, the king, his consort, and his numerous train of courtiers, proceeded in their chariots along the sphinx avenue to Luxor, this palace being more favourably placed for the nightly rejoicings on the river. Magnificent as were the horses' trappings, the guards, and splendour of the monarch, nothing attracted the eager gaze and impassioned feelings of the Thebans like the empty chariot of Rameses, his buckler, quiver, and bow, fastened against the void circle of its front; the fiery horses led by his attendants, the guards and standards following, glittering and bright as when the morning shone on their progress: now deprived of their noble owner, they formed an affecting contrast to the pageant. Myris in his car followed its wheels, his countenance wan and pale, but marked by struggling exultation to be the declared friend of worth as that of Rameses. Sosis leaning on Sabacon, as if he sought for support under the privation he saw closing the bright day

of triumph; while even Sabacon himself could not steel his heart against the scene he had witnessed, and felt his temper touched by his brother's gentleness and noble demeanour: his heart also felt the excellence of his thus withdrawing from his glories to encounter unknown perils; and lurking thought that death might in these mysterious trials end all future rivalry, called forth that tone of solemn feeling suited to the events, and drew the public eyes and interest on him: his heart, indeed, was also occupied by his approaching duties, as in the morn, ere light should streak the east, himself and Bocchoris with their trains were to join the army in the north. The king upon the morrow also repaired to Medinet Habû, there to await the solemn issue of his warrior's trial, prior to his return to Memphis.

Amid the shining court, thus suddenly and unexpectedly leaving a capital whose great temples and vast spreading palaces transcend the proudest cities of the East;—amid the crowds thus floating upon the stream of chance and change;—one heart deeply touched by all the events of the day, riveted in admiration of the intellectual excellence and brightness of the adventurous Rameses, sighed as she gazed around, and thought how great were the trials which he thus voluntarily dared. How different, she mournfully reflected, might be his crisis of suffering from those luxuries which engrossed the court! Oh that she could know

the nature of the fierce and terror-shaking tests impending over him ! that she could interpose and meliorate their sharpness ! Unseen, almost unknown to herself, her first prepossessions had been fed by daily and hourly details of his virtues from her father's lips.

Nitocris had long known Sabacon's impetuous mind, and long felt the liveliest interest in the future fortunes of Rameses, ere she knew the strong passion he was formed to cause, she heard the augury which was swiftly reported to Phritiphanes with intense delight. Dwelling on his elevated sentiments, his highly wrought resolves, his patriotic views, his daring purpose of enrolling himself among the initiati, she had pictured some tall, reserved, and stately figure, with eyes of fire, a brow of stern command, with majesty and grandeur, that looked down on all the softer feelings. While she portrayed the warrior of her imagination, and was thus touched with interest, she was seized with the deepest emotions of tenderness, when the fresh lively aspect of Rameses, yet so mild, benign, and attractive, appeared like a genial spirit to her view, evincing the union of great and elevated feelings, with those softer qualities which confer blessings on all within their sphere.

These sentiments she had scarcely recognised, nor knew how strongly and deeply rooted they already were become, until at the morning spec-

tacle in the temple ; when Rameses, wounded, somewhat pallid, and unarmed, yet calm, dignified, and fearless, surrendered himself voluntarily to certain dangers, and, perhaps, death. Then the veil was rent from the hidden secrets of her heart's dearest ties, and she felt that the future was without hope, if Rameses sunk under his threatening destiny. She dared not look towards his interesting, affecting figure, as at length he disappeared within the closing gates ; and as they shut, she felt a chasm and void, as if death had already swallowed up all her hopes. But although a strange web of circumstances had thus combined to mature and knit together an affection and love, which could not feel change or diminution by aught that time could offer to two hearts thus formed to render life most blissful, yet Nitocris, beneath a frame of delicate texture, and of feminine softness, had a soul imbued with qualities most sublime, and sources of high desert ; these rendered her a fitting object of respect and admiration, even to the gifted Rameses. In this most trying moment, by a great effort, she recovered her drooping, wandering thoughts, and fixing them upon the queen and the moving scene assembled before her, she gave no sign or evidence of the stormy feelings which thus agitated her frame. To grace the evening's festivities, the queen, Nitocris, and female train accompanied the king ; and from the terraces of Luxor saw the novel and transcendent

pageant which the Nile presented. The vast terraces of the peristyle halls, unequalled even in great Karnak, accommodated the powerful nobles and train of Amenophis, who, seated on his throne placed in an elevated station, looked down upon the scene. The enormous gateway⁵⁰ now had the standards of triumph unfurled, and waving to the air, and all its massive summit crowded with minstrelsy, with tambours, gongs, and martial instruments, which resounded from the elevation as they came thundering on the ear. Spread along the Nile appeared a flotilla, formed as a deep crescent: in front some spacious platforms floated on rafts, covered with sand and filled with preparations for the pageant prepared by chemic art, with magic skill to astonish and amaze. Touched with flame, the stars and serpents burnt with a brightness inextinguishable even by the opposing water's quenching power, as immersed beneath the waves the wonderful combustibles still blazed on, and rising to the surface sparkled, and furiously threw forth their fiery stream until their substance was consumed. Upon a signal given, all the barks appeared in liquid flames, from the prepared naphtha, which ignited rushing into the boiling flood, and curling in the waters, rose and sank, tinging it with strange radiance; other fires, impelled into the air, streamed there as meteors and rushing stars that shed a brightness, shooting upwards and dimming the heavenly canopy above, as they soared to

an immense height; and then their lustre broke silently upon the night, illumining the myriads of faces of the admiring crowds.

The extent of the horizon was glowing with fires; no eye could reach their limits, as they spread all around the boundary of Thebes. Upon the raft appeared a pageant, displaying the favourite traditions of the bright goddess Isis. The mystic form of Isis, as the Queen of Night, marked out by a pale lambent flame, wearing her lunette crescent, mild and beaming, rose on the raft: she wandered as in search of the lost, lamented, dead Osiris. Soon another prodigy, the red and fiery form of Typhon, arose, and persecuted with his threatening gestures the be-moaning queen. His dark and flaming form thrilled horror through the crowd. Then the varied hues of rising fires, produced by skill, by the Mizraim magicians at their monarch's call, displayed their chemic art, mimicking gay nature's dyes, presenting gradually as they opened, leaf by leaf, the shining golden lotos⁵¹, with its eight mysterious petals; and from its capsule and calyx, with sweetness on his brow and his monitory finger pressed on his lip, the godlike infant form of Horus rose. At this most exquisite device of science⁵², exhibited by Egypt's practised enchanters in the costly show, the thousands of Thebes made her walls ring with loud redoubled plaudits. The scene next showed the goddess with the infant deity in her arms, who fled

from threatening Typhon's rage. The monster followed with the various mystic wanderings which the learned sculptures of the Egyptian obelisks displayed. Here they were all portrayed with every turn of threatening danger and wondrous escape, until oppressed with weariness, and nearly in the monster's power, the goddess placed herself, disconsolate, with Horus in her lap, upon the margin of the Nile, as if beseeching Nature's aid to save them. Showing the legend of the goddess, now the vast raft, floated apart, self-divided. The part which bore the giant form of Typhon wafted swiftly off, and a lengthened space of waters formed a belt around the weeping goddess. As if putting forth his terrible powers, now the phantom's fiery form swelled up immense, his towering head reaching to the sky; when, at this anxious moment, the raft, as if immersed by nature's arm, began to sink, and merged the evil demon god beneath the waters. While, upon the float bearing the form of radiant Isis and her infant Horus, what seemed a golden temple rose, containing the semblance of a throne of wrought and burnished gold: from whence the goddess, in full radiance, saw the destruction of her deadly foe. Hyperion alighted on its summit, holding a canopy over Horus; while Buto with a fan, Mnevis king of serpents, and the four tutelary deities of the four corners of the universe, attended to render the goddess their homage. Amid this beautiful and mystic dis-

play, the whole flotilla illumined the sacred river by their vivid lights, which, blazing round, displayed the raft and all its striking forms: all then involved in darkness, the Theban multitudes beheld where, single and alone, majestically towering in the air, and in the darkness of the night forming a brilliant column of light, an obelisk of flame arose, the type of the splendid granite trophy which the morning saw erected in the halls of great Karnak. In these and other general demonstrations of the feast and brilliant exhibitions of the grandeur of great Thebes the midnight hours past, until the morning dawn shining forth, the bright sun shot up its beams above the horizon; then the crowds slowly dispersed, the palace gates were closed, and the echoing voices of her thousand streets died gradually away as the spectators left the river's stately banks hastening to their repose; and the so lately crowded palace sunk into profound silence.

The day which dawned on Thebes now saw her gates and squares in dull and cheerless gloom: the king had retired to Medinet Habû⁵³; the commanders and governors instantly had embarked in their vessels, and with the first light of day floated down the stream unto their various posts; chiefly Sabacon and Bocchoris, with numerous commanders and a large train of officers, repaired with rapid haste to join the army. Meantime the king, accom-

panied by Saphtha and Nitocris, with Sosis and the eminent counsellors of the Egyptian state, crossed the Nile to his pavilion of Medinet Habû. It was a kingly abode and residence; and had the cares and pressing anxieties and clouds which hung over Egypt threatened less heavily, gladly would Amenophis here have fixed his princely seat. Placed on the left bank of the Nile, a mound reaches to the very Libyan chain of mountains, from which elevation, the palace commands the whole plain; its battlements crown the walls towards the Nile; and approaching it from royal Thebes appears a gateway, of colossal proportions, its cornice and fascia sloping outward. A small gallery in front has its deities adorned with entwining leaves of vines and the appropriate ornaments of great Bacchus, highly revered in Egypt as in India, and the countries of the East. An immense gateway, 80 cubits in length, displays its front portal sculptured with the winged globe and serpents, shining in brightest colours. Standing by it is the small and solemn temple, its walls marked with the initiatory rites and sacred mysteries: also fronting it is a rectangular basin, typical of the lake of the mysteries, containing the limpid waters—a type of renewed purity, and having at each corner the lion-headed statues of black basalt. These superb buildings all precede the magnificent pavilion of the king, which, rising on two stages, crowns the immense elevation, while

two gateways, sculptured within and without, correspond with two pyramidal towers; and all alike shine in hieroglyphic symbols, boldly etched, and strikingly graven on these ponderous walls. The blank windows have console frames, supported on two human figures pressed down and prostrate as captives, while the vacant space or niche above them displays warlike trophies of bronze and gold. In one compartment is portrayed a brilliant youthful form, as a winged genius, led by a conducting star to glory. The halls adjacent have their ceilings of the lozenge form, enriched with every dye of colour. An enormous gateway leads to a truly royal court, surrounded by colonnades, each pillar distinguished with the statue of Horus the solar god. His countenance so austere, yet mild, graven upon the caryatide forms, exhibits an impressive and monumental character, rendering this court most striking and sublime. The dress and vestments of the sculptured figures, bearing on their heads the ceilings of the lengthened porticos, are singularly rich. The architrave is highly elevated, and shows a series of basso relievos most admirable, deeply cut in stone, indelible and unhurt by time: above which is a noble cornice of the sacred scarabeus. Such was the entrance hall. Beyond it, through a gateway, a peristyle spread its lengthening pillars in dimensions so extensive and spacious, as to exceed any single feature of the great proportions

even of Thebes. It had been from times remote, under the royal Pharaohs, the great audience court of Egypt's sovereigns. Even in this land of wonders its vastness and its grandeur must surprise. Caryatide columns of stupendous size, with ceilings representing the celestial firmament of a deep blue tinge and studded with stars; soffits of the hawk with wide extended wings; the walls covered with sculptured paintings, displaying the initiatory pomp, numerous offerings to the gods, and victorious triumphs adorned with captives, chariots, and attendants; all shine in wondrous sculptures, deeply graven on the walls. The lower walls display a row of gigantic deities, forming a scene altogether splendid and magnificent. Numerous apartments, closed in imperviously and appropriated to the monarch's private residence, concluded the line of building. Nothing can exceed the view which from these walls presents itself on every side. On the east, the mountains of Arabia bound the horizon; on the north-west, the Libyan chain of hills, wherein are excavated, with incredible labour, the royal tombs and caverns of the Thebaide; to the east spreads a wide plain, enamelled with the brightest verdure, green and refreshing to the eye; and the glittering spires and obelisks of Luxor and Karnak appear within its range. If the scenery without combines such interesting features, all within the courts is solemn, striking, and of singular gran-

deur, impressing admiration, from the magnificence on which the whole is planned.

Within the august walls of this fine pile, Amenophis with his court reposed: its various beauties and its wonders always excited the courtiers' praise and admiration. But at present Nitocris could neither taste its splendour nor see its charms. She, engrossed in heart upon the trials and the scenes which therein might await the hero Rameses, heard his voice in every breeze which whispered in the vast and solemn pile. Her imagination dwelt upon his form as, pale and wounded, it was last seen by her; and in the future traced a portraiture of sad and ominous presage.

BOOK VI.

ARGUMENT.

The awful nature of the trials and tests awaiting the aspirant for the initiate crown.—The solemn feelings of Rameses strengthened by the mysterious doctrine upon the nature of the soul, its emanation from ether, and future absorption into the divine principle, as inculcated by Phritiphanes and Smendis, the supreme priests of Egypt.—The ceremony of the entrance into the central cavern of the mysteries by Rameses—his perils—the nature of the trials he undergoes—their change to Elysian scenery—and his appearance within the sanctuary of the god Ammon of Thebes.

WHILE the pavilion of Habû was thus the abode of solicitude and anxiety, not less so was the inner sanctuary of the temple, which received the firm and virtuous Rameses. Much tried by his mental struggles, Nature ever and anon reasserting her rights, and looking forward with sharp and ardent ken at the approaching trial, still his heart bore up, and his will held onward with firm trust, steady to his purposed high resolves. His days were ardently appropriated to his thirst for knowledge, wherein he could exercise his thoughts. Encircled by the sacerdotal band, principally by Phritiphanes, Tarcos, and Smendis, the then chief hierophants, resorting to the temple to witness the event,

he passed the hours of the day in converse most alluring to his mind, wherein proofs of divine truths, and principles of mighty power, infused their seeds into his heart, to strengthen and support him. The doctrines thus conveyed he mused upon throughout the night, and meditated on while on the temple terraces, as he gazed upon the glittering host of heaven. At their view his soul rose upward on the wings of contemplation, and he sighed to break its fetters, to consult their signs, and walk amid their spangled glories; for there he hoped to converse with pure and high intelligences without the veil of flesh. While thus engaged, and wrapt in busy thought, his soul abstracted from the outward frame of material objects, Phritiphanes, whose whole heart yearned with tender care and warm solicitude for the youth so pure, so finely minded, tempered to virtue and to goodness, sought by philosophy and wisdom's ancient stores to infuse the so much needed mental strength; and, while the fleeting hours rapidly brought on the important instant, to disperse the anxieties of crowding and tumultuous sensations, which, in great trials, will roll in upon and seek to overwhelm the soul.

‘My son!’ he mildly thus began, ‘reflect upon the mental force of thought, which works within itself, guiding, absorbing the whole soul—a world unseen, but one of deep and hidden potency, revealing to the pure and chastened heart truths of

primæval origin—truths which have their transcript on its tablets graved by a hand divine. Hence we feel a thirst for something more than is revealed; desires more high and lofty than the mind can shadow forth, or soul conceive; but clouds and darkness hang upon our view, and dim the mental vision. To open then this secret scene, to furnish forth fresh motives to adore the gods and trace their ways, is the high prize among the precepts given to all who enter on the mysteries. Their secrets are too sublime for the mortal scope of common minds; the truths revealed too pure and abstract for us to show the origin of things to the uncultured spirit. That the great Power of all, even Nature, the womb whence all essences and things material issued, was from all eternity⁵⁴; that this one great mystic being forms, creates all, and is herself the source whence all come forth; that she combines within herself the mysterious union of the great creative energy with the dormant principle of animation, perfect in one, yet leading to the formation and sustentation of all the various forms and beings of this habitable globe—of man and woman, animal and feathered race, and all that stock the earth, down to the smallest atom,—nay even of the universe: that the gods who rule over all, Mysterious Eicthon⁵⁵; Cneph, the Great Preserver; Mighty demiurgic Pthah, Architect Divine; the great Osiris, Sun of the World; bright

Isis, Queen of Night; Horus, dread deity of Hades; with Apis, Mnevis, and Anubis, appellatives most sacred to the Egyptian land;—that these, each in their essence, melt into each other, and all take root and finally resolve themselves into the one grand prototype. These important truths the sacred priests derive not less from knowledge orally transmitted, but they also read them where they are graven on the immortal pillars of Hermes⁵⁶, the transcripts of our fathers' wisdom in the golden age, ere this world arose above the flood of waters, when they drank from wisdom's stream, pure and unpolluted, and in science conversed with the gods. The sculptured pillars show forth this most profound knowledge; and on them the search for God is opened to the priesthood and the initiati. He resides within, above, around us, and breathes in all. The knowledge of him, through the mysteries, forms the great attainment of all good; but this doctrine, displaying the estimate of all our sacred rites and mystic deities, and the various meanings of great Mizraim's hieroglyphic symbols, cannot be opened to the unenlightened minds of vulgar men but with reserve. Hence the symbol of nature's regenerative⁵⁷ powers is visible to few, and to these only in the mysteries, who, drinking of the stream of knowledge as it flows through their secrets, learn its great import. To others these great truths become corruptions

leading to death, and therefore are they fenced with tests most terrible, with trials hard to be endured, with horrors almost above nature; that he who bears them all for virtue's sake may reap his full reward, his courage known, his constancy most proved, his perseverance and his truth unshaken. He will henceforth know the gods, will thenceforward share the full plenitude of the priesthood's privileges without their tie of caste; distinguished among men, will rank among the enlightened of the earth, and be the chosen of the nation's rulers and their counsellors. Such are the fruits of this most important step, when success shall mark the initiate with her crown of gold.'

Seasoning his mind with sacred truths, fortifying his courage with the powerful motives thus inculcated, Rameses acquired fresh ardour for the object of his eager hope; and sought, while now the rules of initiation admitted him to converse and to question the priests, to draw their wisdom forth, and to satisfy his yearning thirst for hidden truths; in pursuit of which his fleeting hours were spent within the sanctuary, chiefly with Phritiphanes, who watched his fine and open brow, now clouded, and now animate with a tone of high emprise. The benign priest, meantime, by gentle monitory accents, sought to fortify and sustain his intellectual strength; for souls, however daring in the scene of action, or energetic and intrepid while surrounded

by the daily scenes of life, in contact thus with solitude and silence, will fail, and feel affright; but not so Rameses, although there was a being whose thoughts and love he sighed to gain; a father, whose deeds and weal he ardently revered; yet he had made his choice, and, with such prize in view, would suffer nothing earthly to intrude.

The very evening ere the rites commenced, he sat upon the loftiest terrace. The distant view disclosed the Vale of Tombs—the tombs of Egypt's kings; above them glowed the firmament with evening's fading hues; the moon threw a line of silvery radiance on the river, and lighted the crags and rocks around these awful caves, these sepulchres magnificent. He thought upon the future; and rapt in meditation gazed upon the scene. At length he ventured thus to question Smendis, the priest of Mœris's Labyrinth, whose office and functions made him more deeply conversant with material things, and whose zeal led him to pass the night in converse with the hero.

'Say, Smendis, whence flow forth these cankers to the universal good, these thick and gloomy shadows, which in the mind and acts of man deform his glory, and obscure the world material in her storms and whirlwinds? Why is evil thus permitted to disturb and invert the order of fair Nature's works, and perplex the heart of man?'

'These are, Rameses,' Smendis replied, 'thoughts

that flow not from yourself. They deal in points you cannot see, for language will not teach them. Partial evil works forth general good. Evil! what is it as a thing? If willed by the great Power, it ceases to be evil. Cruelty is evil: yet the striped hyæna, in his cruelty mangling his prey, becomes not evil: he was so cast in Nature's scheme. Thus all things have their essential character in the grand plan of all; but who can see its scope throughout? Where God has given reason, he has made man free, and he may choose amiss. Wicked men love evil, and deserve to meet with it. Accursed Typhon once may have been a refined spirit of excellence and purity, such as by perseverance in the right might become for ever habitually good. He ventured to array himself against the great Osiris. Impious Typhon rebelled; he shed his comeliness and beauty⁵⁸, and hates that brightness which can upbraid him with his glory lost, his present execrable lot, expelled that presence which gladdens all the universe: all know then the dreadful change from life to death! Thus we are informed whence evil flows,—even a separation of ourselves from the glorious fountain; not a warring struggle of two equal powers, but partial evil permitted thus to cloud and plague itself, yet acting under a supreme power, to try and prove the worth and faithful service of the universe. Amid our sacred sages the sentiment sublime of our absorption in the Deity is enwrapt,

and bodied forth in allegory and in symbol. Hear our truths revealed in fabled lore, which leads the mind to see its native blindness, in doctrines as clear as if they wore a form and shape.

‘ ‘A frog took up her dwelling on the borders of the sea, the place where first she came into existence. Day and night she ceased not to sing the praises of the ocean: to her it was the ocean to which she owed the brightness of her faculties, and the growth of her body. ‘On whatever side I turn, my sight, my view,’ says she, ‘has nought before it but the immensity of the ocean; every part to which I turn my steps I find only the ocean.’ This language, incessantly repeated, was heard by some little fishes, who conceived an ardent desire to know what was this ocean, and resolved instantly to set out on their travels, and not to stop on their route before they found the object of their research. They accordingly put their intention in force, but had not proceeded far before they fell into the nets of a fisherman, and were quickly dragged to land, and were taken out of the sea; when, by the force of their beatings and struggles, the little fishes escaped through the meshes and returned into the ocean; then practically they understood, for the first time, what the ocean was which they sought for.’

‘ Thus, when separate in desire from the great Deity, we cease to will his will, then is it evil; and

as the simple fishes gasped to float again in that life-giving element, which, although within, about them, yet before they had their sad experience they knew not,—so should man, estranged from good, pant and desire to be again with God, from whence he emanates. The domicile of man, for peace, is in the tomb. This is his certain permanent⁵⁹ abode, not the passing dream of life. There then embellish your everlasting mansions; not in the city's transitory, short-lived dwellings (changing as oft their tenants as your caravanserais) is your true abode, but in the immutable state of Hades • for in the irreversible judgment (of which initiation is a type) Hades conducts to the shining stars. That we may see, yet know not the true substance, is proved by a bright point of fire which the eye sees rapidly turned; it describes a brilliant circlet of light, yet it is but a *point* in form and quality, revolving swiftly on its centre. The illusion alters not its form and essence; it is still a point. Thus the reflected powers of the deities are beheld by us in different forms; but they are not changed, they are not evil, they are still the same bright point divine. The ancient Chaldee oracle declares that 'Nature or Rhea is the fountain and the river⁶⁰ of all the blessed intellectual gods; for, first receiving all things in her ineffable bosom, she pours running generations into all things.' Herein we see a figurative display of Nature as the fountain of all;

while she is again the receptacle of all in her universal bosom, the opening tombs of mother earth gradually absorbing all her children; yet not to be for ever dormant, but again flow forth in generations of all-existent sentient beings, from man, sublime and powerful, to the minute insect which gems the floweret! The productive power inherent in this great goddess is figuratively conveyed by the image of a spider, which draws from its own bosom the thread that forms its web, sits in the midst of its work, communicates movement to it, and at pleasure draws back what it had sent forth from its body.

‘How beautifully does this imagery embody the eternal youth of Nature! To search this power, to undertake the unravelling of it, demanding, What is evil? What is good?—is trying what is unattainable to man. Nature cannot be fathomed; she has nothing to be compared with. Thus the great goddess, Neith, proclaims herself upon the portico of her Saite temple: ‘I am all that hath been, that is, that shall be; and my veil no mortal hath ever lifted up.’ Useless the search if followed to decide upon her laws and call their operations good, or evil, according to the dim and narrow glimpse of man; but highly beneficial to observe her infinite operations, and seize a ray of wisdom from her beaming light. All material forms are fleeting and perishable, and vanish from our

eyes; but the truths of the soul,—‘worship to the god,⁶¹ love to parents, tenderness and mercy,’—these are your vow when you enter the holy cavern, and these are manifest and imperishable!

With eager joy Rameses assured him of his desire to meet the tests; that his heart sought for knowledge, and to love the gods, as his chief good; it was not glory or ambition’s meed, for they already were within his grasp; but life itself was a mere point compared with his desires.

‘Look,’ said the priest, ‘look at these spreading tombs. Many a form rests there, who, when on earth, deemed all its space too small: they lived for earth and with it,—courting life, forgetting, as our sentence says, ‘The reward of a man who wishes for long life is to outlive all his friends;’ and they are gone down to their splendid sepulchres and lasting homes unknown and unlamented. From these encouraging and high thoughts retire, and seek the rest so necessary. To-morrow sees your fate decided. It is not allowable to say what then you meet; but if fate inexorable may be propitiated by human vows, your heart will not quail, your eye falter, whatsoever it meets. Rest on this night with sweet repose and confidence.’

Thus Rameses was led from thought to thought, and, chiefly in communing with himself, to seek for principles of action adequate to the approaching strong emergency. ‘Ah, my revered preceptor,’

Rameses replied, ‘how deeply sinks your rich and varied store of doctrine in a heart alive to gratitude and thanks! The night now wears away; my last, perhaps, on earth: for who can say they will, through every trial, overcome the powers of destiny? I wish then to while away those moments yet allotted to my course in tracing, with your wisdom’s higher guidance, some of the sublimest allegories of our mysteries. Dark is the sentence of the goddess Neith, but not its import. Nature, indeed, in all her ways, is hidden; the veil, indeed, is on her, and her secret paths no being can find out; but her unceasing⁶² bounty and goodness are expressively portrayed as the *magna mater*, the mother of all, adored in Isis⁶³ as the cow with numerous teats, from whence the streams of lacteal nourishment flow out to nourish all mankind,—thus feeding and sustaining all from her prolific stores!’

‘Right!’ replied Smendis, ‘those who thus read nature, leaving her secret substances and essences of things unscrutinized, as impervious to our sight,⁶⁴ under the shadow of her mystic veil, and study solely to learn her characters most bright, of bounty to the human race in all her gifts, and use them, without sounding in her deep profound with mortals’ scanty line and plummet,—to such she is indeed the goddess Neith, goddess of wisdom, justly, truly wise.—Behold, the same holy temple bears an hieroglyphic sculpture of gracious import, also

wrapping up in mystery the justice of the deity. A child, an aged man, a hawk, a fish, an hippopotamus, are on the architrave. The first is entrance into life; the second, departure from it; the third is god Osiris; the fourth, hatred; the fifth, injustice: thus declaring forth these truths,—‘Learn ye who just are entering in the world, and ye who are nigh leaving it, the supreme God abhors injustice.’ Viewing his universal power as ‘all nature materialised within his sphere,’ Hermes also declares, that ‘God is a circle,⁶⁵ whose centre is every where, but whose circumference can nowhere be found.’

‘Thus the phoenix⁶⁶, bright visitant of the Sun’s great temple, shows the truths of knowledge, reckoning time throughout its mighty circle. Thus Osiris and Cneph as Creator have the azure or black countenance, this indicating the goddess night and primeval darkness, the womb of creative energy, before the worlds were formed; thus Osiris is him from whom all things proceed, into whom all things are resolved; and when the energy of creation is past, he acts as the preserving power. When a world approaches its final catastrophe, he appears the genius of destruction; and having resolved it into its original chaos, he floats in deep repose on the turbid stream until the time of creative energy again recalls him into action.

‘How glorious is the symbol of the bright Sun

emerging from the abyss to run his race in glory, which is depicted as a child sleeping within the calyx of a lotos; displaying the great regenerating Father awakening from his slumber, when the world starts forth.

‘The aspice snake, who fronts our diadem, is also the type of this solar god,—this creative Father, awful Cnepth, whose name he bears: and as he casts his skin, renewing thus his youth, he shines our emblem of eternity. And the beauteous lotos, fair plant of holy Nile, ever rising to the surface of the water, and never sinking underneath it, becomes the emblem of the earth: its calyx is this world, which is as a boat floating in circumambient ether; its four larger leaves are the four large continents or lands it is divided into; the eight smaller leaves are the eight islands intervening in the ocean; the petal springing from its centre is the sacred mount, from whence flowed forth four streams,—our bounteous Nile, Ganges revered, the dread Euphrates, and the rapid Tigris. See the butterfly, breaking from its silken cocoon, beauteously mealed, in wings of azure dropped with gold and crimson, the last and most perfect type of lost Osiris—enclosed in his mystic baris, until, the circled time elapsed, he issues forth to light and life. Sweet are the lines which thus portray this mystic glorious change:

' Child of the Sun ! pursue thy rapturous flight,⁶⁷
 Mingling with her thou lov'st in fields of light ;
 And, where the flowering lotos does unfold,
 Quaff fragrant nectar from its cups of gold.
 There shall thy wings, rich as an evening sky,
 Expand and shut with silent ecstasy.
 Yet wert thou once a worm, a thing that crept
 On the bare earth, then wrought a tomb and slept !
 And such is man ! soon from his cell of clay
 To shine resplendent in the blaze of day.'

Seizing the hand of Smendis, Rameses exclaimed :
 ' my full soul heaves beneath the thoughts sublime,
 awakened by these glorious scenes. Something says
 within, ' These climes, this happy being is for thee ;'
 its voice responds as from an abyss ; it promises
 assurance of my hopes ! Can I fear the darkling
 gloom, the terrors of the cave ? Come then, ye
 trials, fated to prove my soul ; Rameses knows
 little of himself, if his heart fails, even let the
 elements combine their awful powers. Farewell,
 farewell. Nature repose a while, a little while in
 rest.'

The awful day dawned on which the eager de-
 sires of Rameses were now to acquire this new at-
 tainment, conferring the privileges of the mysteries
 unveiled. All Thebes filled the temple, and the
 ardent gaze of her multitudes was for the youthful
 hero : he, clothed in the panther robe, over it an
 outer vest, his brow encircled with a crown of

myrtle, soon was ⁶⁸ led forth as the evening hour drew on, preceded by few, but important assistants: first, the torch-bearers, with the reversed and the upright lighted torch; then the herald bearing the mystic lituus, or fan; and, lastly, the presider and heralds:—these formed the whole of the persons who attended on the initiati, and these are all purely emblematic. The reversed torch typifies extinguished life; the upright torch, life restored; the herald's fan, to purge the flour or corn; the torch, to burn the chaff. Two pillars stood near the sacred place, whence the tremendous opening appeared, which led downward to the central cavity: near these stood the attendant priests; and, emblematical of human nature, a fallen capital and broken shaft were near. The Hermaic pillars here typify the immutability of the Deity, and form the earliest symbol of the divine nature.⁶⁹

The mysterious ceremonies instantly commenced, as Rameses, led by these bearers to the gates, took off the outer robe, metaphorically betokening he laid down his mortal life. The priest then took a golden serpent, placing it within Rameses' bosom: the serpent, in the act of renewing his skin, betokens thus his life restored. The fallen capital and shaft spoke of nature, fallen and broken. Thus Isis's wanderings and Osiris's loss symbolically are the soul's loss of mental light, which from earliest ages she bewails; it was the decree of death, and man's

miserable passage in life through fleshly cares. The gates are the last sign, and are the gates of death, which must be passed before the consummation. It was near these that Rameses now stood in readiness, in ardent promptitude to enter within them, when a priest presented a golden vase, wherein he washed his hands, betokening purification, and the priest admonished him that outward purity availed nought, unless attained inwardly. The hierophant, then standing before the altar, dressed in robes of various hues, portraying all the elements, read, out of two sacred tablets, formed of stone and fitly joined, words of deep import; and then pronounced the formula, in which the aspirant now joined—‘ Honour parents, offer sacrifice to the gods, and injure not animals.’ This was no sooner spoken, than, rolling deeply and solemnly from the abyss, thunders resounded: as they waxed louder, silence fell on all around—their souls were thrilled with horror; and the massive gate, with a jarring noise, flew open, showing the entrance dark and terrible. The thunders ceased, not a breathing was heard of all the assembled people; while the herald proclaimed—‘ Away, profane! far hence all uninitiated! Away, profane! none here remain conscious of crime!’ The awful warning loudly thrice repeated, with noise and eager haste, with trembling hearts, the multitude fled from the scene swiftly and dispersed, first hearing mighty thunderings

and awful noises; amid which, lifting his eyes to the starry firmament emblazoned in the zodiacal roof, and then turning them with impressive gesture of 'Farewell to all,' Rameses, with his features glowing with delight, and gleams of brightness flashing from his eyes, more and more ardent as the horrors deepened, with firm collected step entered within the pillars. It seemed as if the approach of trial touched the celestial nerve, which having, in the long contemplation of its coming, drooped and languished, now flashed forth bright at this important hour. The encireling priesthood present, while struck with his fortitude, with shuddering heard the massy iron gateway, of weight most ponderous, instantly close with a tremendous noise.

The recoil of the door jarred in prolonged⁷⁰ echoes as Rameses entered the gloomy darkness before him, amid thunderings and noises terrible and frightful. Instantly flashed before him, with an intense blaze, an inscription in letters of flame, surmounting what appeared a stately gateway, the valves of which opened inward :

Through me you pass unto the destined goal;
 Through me *may pass* into eternal pain.
 To rear me, was the task of power divine!
 Supremest wisdom, and primæval love!
 Seek me in Nature's type, and persevere—
 Or hope abandon when you enter here!

DANTE.

This formed a threatening warning of there being no return through its dread portal. But suddenly, as his eye gazed upon these mystic lines, the darkness thickened; the way became more darkling and uncertain; the thunderings roared and noises redoubled; sobs and stifled groans, with threatening movements, crowding on and around, as of increasing and invisible foes. With firm, unaltered step Rameses, however, passed beneath the arch; and a strong light soon shining brightly, displayed the Magna Mater, richly dressed, or bright Ceres, with the insignia of Nature, which immediately disappearing, the ground rocked as with an earthquake, and two clay-cold hands seized him, bearing him swiftly onward. His heart recoiled at the grasp; but shaking off its sensations, it gathered, however, the import of the first presage, that ‘However things threaten, or storms and thunders affright, Nature preserves her unerring, irreversible course unaltered;’ and revolving its import supported him in his dark and trying situation; for soon the bayings and barkings of canine phantoms were added to the noises, and resounded as if guarding these awful secrets, and ready to devour him: phantoms of hideous aspect gleamed in the darkness, with gorgons and dire chimeras passing before him, and hideous groans of anguish, deep sufferings, moanings, and screams of misery, such as thrill the

mind with horror. These dreadful terrors, much as they would have moved his heart to tremble, were dismissed with fortitude unshaken. His mind thus reasoned:—‘These are not mine, but Nature’s calls; they are the plaints of guilt, of hardened trespassers, now suffering here their doom deserved.’ Alas! that anguish thus becomes the portion of our kindred race, he felt most sad to witness; nevertheless, onward still he passed a long and dreary space, and heard the clank of chains; when there flashed athwart his gloomy course—horrible vision! a danger no mortal could essay and live. Dropped pendent over his path, completely enwrapping it, swung across, was an inextricable net of glowing iron, intensely hot with blazing fires, rendering his passage on impossible:—to approach it, instant death,—to turn back was also death. Although his heart still kept its firm resolve, his nerves involuntarily shrunk and recoiled at this most dreadful barrier, and his nature scarcely knew how to grapple with this terror. At length, fortifying his mind most desperately to dare the burning metal rather than pause, dooming his unprotected form to meet its tortures, he silently addressed his vows, when a keen gust, piercing as the chill Azreel blast of death, bellowed throughout the dismal vault, overtook, and nearly overthrew him. Shrinking from its sharp, icy coldness, he felt the inmost torture to his heart, which was pierced through with cold:

yet, while he quivered with its impetuous strength, he saw, with rapturous, thankful joy, its violence had partly, and for a moment only, swayed aside the burning iron net of fire. Instantly darting through the slender aperture, he cleared its pass, a moment only ere its firm collapse, with intense burnings, had brought him certain death! The strangeness of the fiery trial smote on his heart; but he preserved his calm devotedness, even amid the deep uncertainty around. The prolonged hours, the bay-ing noises, and the thundering sounds, made all the midnight hours pass by in weariness of lengthened time and space, as it spreading into centuries; and his frame instinctively felt the deep pressure and strong struggles, which the highest fortitude only could control; for as he remained enwrapped in darkness, hunger and fatigue added their portion to the sufferings thus to be endured,—and still the trial lasts. ‘If this portrays the fleshly cares of man,—if all his passage through this earthly toil is to the way-worn race of man as sad a scene as this, compared with the celestial shining spots of heavenly bliss,—how great the price, how worthy all my struggles!’ Thus even amid the horrors of the place, and imminent trials, of perils thickening, of hunger and fatigue, did Rameses draw forth the dictates of unquenchable trust, and of hope still unsubdued!

As if to try his nature by a contrast, and to

throw him off his guard, the elements restrained their noise, the thunderings ceased, the darkness wore away, and Proserpine, queen of the shades, revealed in robes of heavenly light, now wooed him to adore her power supreme. With reverence and submissive awe he passed her form majestic; for to pause, even to yield to her sombre invitation the least relaxation of his progress, involved the hazard of his important trial; and therefore, determinate of purpose, he pursued the darkling path. And now the terrors renewed their violence, and other elements were added to the test. The noise of mighty waters roared louder than the sea in all its wrath; and full before his venturous path a cataract with thundering force blocked up his passage! Not a moment's pause, at this fearful sight, gave Rameses: 'it was,' he deemed, 'the type of fear, which blocks our path to trample on the dragon's head and grasp the immortal fruit; its strength denoted by the noise; its force, by the vast spreading torrent; but its impassive power to control the ardent soul, by the thin fluid of the element!' As he revolved the symbol thus, he dashed instantly amid the flood and braved its fury, and without stop or pause gained the opposite brink, where darkness again surrounded him, and sounds unearthly and tremendous pealed around! Still his resolve to dare and meet whatever threatened supports his weakened frame amid its long ex-

haustion and gigantic efforts. Suddenly in a fiery scroll appeared above him—‘The Furies⁷¹ are the bonds of men.’ Pointing to its flashing blaze,—‘They are,’ he thought (for sounds had never passed his lips since he had entered the fatal portal), ‘they are; they bind the good to bliss supernal, for they show the horrors of the fatal crimes from which they shrink; but unto the bad they form the indissoluble bond that binds them to their fate. Adieu, ye omens sad! ye daunt not me!’

As if the awful beings thus spurned from his bosom’s thoughts, holding no converse with his virtuous course, had heard the same in language, when the characters faded into darkness, all the horrors burst forth in one terrific crisis, which environed Rameses in tenfold dread. Then his friends might tremble had they known how fierce the trial; for with a flash of lightning a mighty cave spread far and wide around its rocky dome, rugged with horrid glooms. The thunders were no longer rolling, but awfully crashed over head as if the earth itself would dissolve away; the lightnings darted their intensest blaze, and suddenly the cave gushed out with fire; from its sides the hissing snakes darted their forked tongues, gliding round in trailing fire; curling flames ran on its roof, ascending upward with a surge of fire; and, most terrible of all, dread Typhon, awful dragon, trailing his monstrous length, was seen descending from the

roof, with form most dreadful, and in horrid coil prepared to bar the way. Still more to stop all pass, and make the attempt certain, inevitable destruction, at the further end, where still the path led onward, which must be trodden, with roaring sound of one mighty flame and horrid rush came blazing Phlegethon,—river abhorred!—a torrent of overwhelming fire!

Thus viewing his progress awfully threatened, and apparent death, yet Rameses balanced not one instant, though his ears were stunned by thunders pealing loud and louder. ‘Thou dread Supreme Osiris!’ he silently breathed—‘thou knowest what my will would do, and what the mortal frame can bear: do with me what thou wilt;’ and instantly unappalled entered the cave, which on all sides was spouting forth the fierce element of fire, and his eyes flashed forth an intenser beam than even the lightnings’ play. He fixed his look full on the dragon’s eye-ball as it glared, and met its red and flaming sight. Although from Rameses the beam divine had passed, it was the emanation of the great Osiris, and it sealed the last great test of trial; it proclaimed his faith and trust triumphant and the combat won.

The prize obtained, most truly due to the heroic fortitude and intellectual strength of this resigned, devoted aspirant, in one moment’s space the terrors of the scene swiftly passed away. Beneath his feet arose the fairest verdure; the fiery

torrent changed its awful waves for purling brooks, which murmured musically as they flowed o'er golden sands, amid which brightly arose the yellow mystic lotos; the towering palm, the fragrant trees of heavenly growth, shot up their odoriferous and blooming boughs and fruits; and strains of heavenly melody stole on the ear. The enraptured heart of Rameses, which terrors could not daunt, had nearly sunk beneath the glorious change,⁷² and paused to weigh if this was not delusion, a fatal snare of specious enticement. While he gazed in silent wonder, a shining form appeared, radiant in youthful beauty, bearing the bough with golden leaves—the pledge of fruit celestial, in this mysterious solemn rite thus sought and found. It was the lost fruit which human nature sought in vain, and only found in death, or in this its solemn type. The form was that the lovely Cupid⁷³ wore when, seated on an emerald rainbow, and marked by his beautiful wings, the clouds around him shot with rays of circumambient gold and purple. He, approaching the entranced and wondering Rameses, presented to him the golden bough, from which a crown by Cupid's hands was wreathed the sign of his great victory. A golden snake again was placed within his bosom; and the thunders rolled, but not as once in fury and in pealing terrors, but softly, solemnly announcing that his trials all were passed away; and thus was sweetly and melodiously sung:

Cansha,⁷⁴ Om, Pacsha,
Object of our most ardent desires,
Divine being,—
Peace be with you!

Various initiate priests, crowned also as himself, now hailed the happy conqueror, and embracing Rameses, whose throbbing pulse had stilled its tumults during these delicious moments, they hailed him brother, worthy of the crown and glories of the triumph. Melodious airs softened his highly-wrought feelings, and his soul wore off the deep horror which had depressed, but not dismayed him, during the trouble and endurance of his trial. His frame, so worn and pallid, now again renewed its youthful freshness, and acquired new vigour under the balmy healing of the gales, and the nectar of the goblet offered to his lips; while pleasing accents, thrilling him with joy, declared the privileges known and flowing from his heroic courage. These consisted in his thereby ranking with the sacred college; in his being a partaker of their full immunities and privileges; in having to his eyes the true sublimity and nature of the gods revealed, without the blind and shade of figure; man's state and hopes of future life, with the primæval knowledge in their sacred books, containing truths too grand and perfect to be unveiled to any but the few who also ranked supreme,—those who with himself had gained the prize, and had shown the worth

and lustre of a soul on wisdom bent,—who sought it beyond pearls, or gold, or life. In closest union and firm bond henceforth they rank conjoined. Embracing Rameses, they said—‘Our brother and our friend, now we seek together knowledge and heavenly things: receive your great reward.’

Such were the joyful, soothing accents which these forms in radiant robes, and other sacred eoptæ, now addressed to him. ‘Victorious Rameses, here break we off our present happy intercourse; the rolling thunder thrills through hearts assembled now to greet you, awaiting anxiously, and listening in deep suspense to know its import. Now attune your mind to bliss—bliss gained by your own virtue. Receive the pledge of friendship ever during, and most justly your reward.’ As they embraced him successively, his heart bounded with joy as he thus received the congratulations of the good and wise. Elate with glory thus acquired, each nerve and muscle throbbing by the sudden transition from severe agony and mental torture to the tide of rapturous delight, every sense strung to the full pulse of high enjoyment, his form dilated to a grandeur beyond its natural powers, his eyes and features glowing with radiance. Instantly the surrounding beings began to deck him with the splendid⁷⁵ garments. First, upon his head they placed a crown with aspic diadem; the mystic band of gold entwined with myrtle still wreathed

it round. His throat received the splendid collar formed of pearls in two rows: a row of azure points; a golden chain wrought in the emblem squares of immutability, intermixed with golden hearts on a bright azure ground; another stellar azure row completes the splendid necklace. On the shoulders and over his whole form flowed white linen, pure and transparent, of gossamer fineness; a belt with sacred aspics bound it round the waist, descending to the ankles. His arms were clasped with tzamid bracelets, and his feet were shod with azure and golden sandals. Thus splendidly arrayed he shone bright and dazzling as if in the presence of great Osiris. His features wore the lineaments of joy—settled, encouraged, abiding joy, as with a peal of thunder, full and melodious, a form personifying Isis⁷⁶ appeared to his eyes; her robe of heavenly dyes flowing around her, her head crowned with the solar disk, her vest bound by a zone, engraven with a mystic name, henceforth given to Rameses: she then applied the alithca necklace, touching only lips regenerate, to his eager mouth. The very instant that he received this rite, amid sounds harmonious and sweet strains of melody, the rivers, verdant meadows, blooming trees, and spicy groves, the goddess Isis, and all around melted into air. The assistant beings led Rameses a few paces onward, and, touching a spring, the doors flew open: he entered, and Rameses beheld before him the

great temple of Thebes, filled to its very roof with admiring spectators. He found himself before the high altar of great Ammon, the flame of sacrifice ascending brightly, while around it stood Amenophis, the queen, and Nitocris; Phritiphanes and the priesthood band, the nobles, warriors, and commanders of the Egyptian land; the sacred shrines and deities awaiting his appearance, which was announced to their rejoicing hearts by awful thunder's solemn voice.

BOOK VII.

A R G U M E N T.

During the suspense for the safety of Rameses, Amenophis is beset with care and perplexity in his palace of Medinet Habu, from the demonstrations of the Pallic forces.—The third morning arrived, after the descent of Rameses into the central cave—all the Thebans are collected in the temple, in great anxiety, hearing the thunder—they are awaiting the confirmation of their hope or fear for the enterprise of Rameses, who appears clad in the splendid robes of an initiati—hymn of praise to Isis, queen of the skies—the mutual joy of Rameses and Nitocris—Rameses, invested with a portion of Ammon's sanctity, is borne in triumphal pomp, preceded and followed by the shrines of the deities, the priesthood, court, and population of Thebes, to his father's palace.—The war on the eve of breaking out.—The king repairs to Memphis, of which Rameses is made governor—his exertions and great qualities.—The fortress and sacred tower of Padma Mandir.—The growing affection betwixt Rameses and Nitocris.—Alarming hints of Phritiphanes.

WHILE this dreadful trial was thus nobly supported by Rameses, the palace of Habû had indeed been the scene of great solicitude and distress: horror and uncertainty hung over him, in whose fate and success so many individuals were concerned. The monarch and the beings surrounding him were alike the prey of their own anxieties, ac-

ording to the vicissitudes and cares which acted upon their different states. To Amenophis nothing could well be more formidable and distressing than the war which apparently hung over his kingdom; a struggle about to be renewed with warriors whose prowess had once before subjugated Egypt; and whose armies had received great accessions of strength in the vast districts bordering on Arabia, which they now occupied. Large bodies were daily arriving from the peculiar⁷⁷ land stretching by the sea, appropriated to an unknown race by a divine oracle; also various bands, gathered from Babylonia and countries eastward, were attracted by the hopes of plunder. Little as Amenophis was disposed to engage himself with the provident prevention of evil by present exertion, he could not but observe the signs of the times, and also notice the danger of the large number of these hostile strangers, which were commixed with the native Mizraim through all the cities of Egypt. The late revolt at Memphis threw him into dreadful alarms, which the brilliant actions of Rameses as rapidly dispersed; but the clouds and darkness which the dangers of the mysteries instantly hung over his fate infused anxiety and disquietude into his thoughts, and by his dejection threw a cloud over a court that saw its guidance in his wishes. Saphtha, high minded and ambitious, dreaded the weakness of her partner at a time likely to demand the greatest energies; and

while she exulted in her child, she trembled at the dangers of Egypt's throne, as she looked forward with dismay to the prospect of her child being born to tumults and blood. Phritiphanes knew more than either what truly was the scene now opening upon Egypt: his age and consummate sagacity had weighed the present in its chances with the future, and trembled for the destinies of Egypt committed to such feeble hands. The only measure he had strenuously advocated—the entire expulsion of the Pallie race from their fields and cities—had so long been neutralized by the indolence of Amenophis, that it now could only be effected by bloody wars, too dangerous at this crisis to undertake; while such an arm of strength had this intrusive class of citizens acquired by the approach of the Pallie forces from the deserts of Arabia, as greatly paralyzed the Egyptian means of opposing their hostile invasion. With Athor, who by his accurate comprehensive judgment had furnished the most valuable information, Phritiphanes had been in constant connexion, for he knew the warlike character of the Eastern bands; and therefore, by command of Amenophis, he had been furnished with powers, and directed to examine the whole frontier of Egypt. From his minute investigation, the Egyptian council found how unprotected the country was in reality become from the wasteful progress of the late wars, wherein the defence and capture of the strong holds and forti-

fied places had ruined these bulwarks of the kingdom, which no pains had been taken to restore, and therefore they were still mostly ruinous heaps. The open field therefore, and the fate of battles, if it came to extremities, must decide the lot of the land of Mizraim.

To these cares for his country, edged more keenly to the benign heart of the chief priest from the melancholy conviction of the savage and rancorous hatred borne to Mizraim's gods, was added his anxiety for Nitocris, the hope and delight of his age: latterly he had noticed, with infinite satisfaction, the growing attachment between herself and Rameses, whose noble mind and actions made him scarcely less dear to him than his daughter. Highly as he reckoned upon the fortitude and heroic bearing of Rameses, no one had more cause to tremble than himself for the issue of the initiatory tests, as no one could so fully understand the nature of the trial, and the danger and terror attending it: to him, therefore, the suspense of the last four days became intense. By Nitocris, every feeling partaken by the three preceding individuals severally, were all acutely experienced. She sighed for Egypt and for the queen, for her father and his bending age; and his unwonted anxiety enthralled with public cares, all carried her thoughts to Rameses, whom she viewed as engulfed in that terrible abyss into which she saw him descend. On

his courage and valour, guided by wisdom, notwithstanding his extreme youth, (such ascendancy had circumstances and omens conferred on him) she viewed the kingdom as dependent; in his goodness and sweetness of character, her own individual happiness she beheld intimately involved. On the immediate issue, therefore, of the perilous enterprise of Rameses hinged the hopes and prospects of all these individuals.

Time, however slowly it moves, whether to meet our joys or our sorrows, still flows on regardless of the impatience and eager anticipations of man; and in this, as in all cases, it brought round, at its regular period, the eventful morn. All Thebes was in motion. The royal⁷⁸ stables, one hundred in number, which lay along the Libyan side from Thebes to Memphis, each within their spacious stalls contained two hundred horses, now ready for the service of the state, and the quick despatch of couriers: these were directed to prepare and forward, to every corner of Egypt, the result of the bright initiatory success of the youth so dear to the interests of his country and its monarch. As the sun rose high in the horizon, from the temples the robed ¹⁰⁷priests appeared bearing their shrines and symbol gods: these, in various bands, made their separate progress to the great temple, in which, at length, were assembled together every sacred deity of the capital, the whole priesthood, and the nobles,

with Amenophis, to offer sacrifices to the august Isis: the loud clanging cymbals and instruments were mute; for countless as were the throng, silence held them all in still suspense, while the animals were sacrificed, and the blood streamed in deep solemnity. The flame ascended in a bright auspicious column, when loud and repeated peals of thunder thrilled every spectator with awe, and Rameses, as described, stood before them.

The assembled court, the sages, the priesthood, with the inhabitants of Thebes, beheld with ardent joy the splendour and majestic air with which success enlightened and crowned the hero, whose features usually expressed intellectual thought and benignity of mind. The scene was most magnificent, as the vast area of the immense temple was filled by the Theban deities and their golden shrines, encircled with their banners and various attendants; and while its space shone with the rich and brilliant pomp around, a hymn⁷⁹, in strains of soft melodious voices, flowed forth:—

Hail, primal blossom! hail, empyreal gem!
Isis, or Nepthes, or whate'er high name:
Wrapt in eternal solitary shade,
The impenetrable gloom of light intense,
Impervious, inaccessible, immense,
Ere spirits were infused, or forms display'd,
Eiethon, his own mind survey'd,
As mortal eyes (thus finite we compare
With infinite) in smoothest mirrors gaze:

Swift, at his look, a shape supremely fair
Leap'd into being with a boundless blaze!

Chorus—In air, in floods, in caverns, woods, and plains,
Our goddess governs all, our goddess Isis reigns!

Great Pthah, the architect so nam'd,
By whom this gorgeous universe he fram'd;
He rose, and rising heard
The unknown, all-knowing word,—
' Great Pthah, all search for me thou must forego:
My veil thou canst not move,—go, bid all worlds exist.'

Chorus—In air, &c.

First, an all-potent, all-pervading sound,
Bade flow the waters, and the waters flow'd,
Ereulting in their measureless abode,
Diffusive, multitudinous, profound,
Above, beneath, around:
Then o'er the vast expanse, primordial wind
Breath'd gently, till a lucid bubble rose,
Which grew in perfect shape an egg⁸⁰ refin'd:
Created substance no such lustre shows,
Earth no such beauty knows.
Above the warring waves it danced elate,
Till from its bursting shell, with lovely state,
A form cerulean flutter'd o'er the deep:
Brightest of Beings, greatest of the great.

Chorus—In air, &c.

Our souls absorb'd, one only Being knows,
Of all perceptions one abundant source,
Whence every object, every moment flows:
Suns hence derive their force,
Hence planets learn their course:
But suns and fading worlds we view no more,—
Great Isis we perceive—great Isis we adore!

This offering of gratitude took place to the gods amid the delight and emotions of all present: suffice it to pass them all by, but one, and that one bearing in its tone the shades and hues of all. Happy Rameses, thrice happy! if the softest love, unbounded confidence, and devoted trust of Nature's fairest flower, can make thee blest. The trials past, the developement of innate fortitude shown, the meed of glory, as a warrior, thus crowned with the inward qualities of the soul; these all centering in one so youthful and so mild, formed the link of strong indissoluble love, which wound around two hearts for ever, through every scene of change and care. Rameses, kneeling to his sovereign, was warmly embraced by him, and presented to all his court as the hero who reflected lustre on his throne; but on beholding Phritiphanes and fair Nitocris, his joy beamed forth almost too great for utterance. Still the loud peals of harmony proclaimed the rites continued in honour of his praise, who thus had given cause of highest gratulation to the whole land. The sacrifices and the offerings duly made, a numerous crowd came forth, of youths, the sons of the nobles, wearing festal garments, their heads adorned with wreaths, to honour the triumphant hero; and at the signal given, every gateway, with its standards floating, resounded with minstrelsy and shouts of joy, heard through the distant streets and utmost bounds of imperial Thebes.

As the majestic pomp, now forming in one grand procession, issued from the portals of the temple; first advanced⁸¹ the palm-bearers with the verdant palms, clothed in long garments; then soldiers bearing lances, with their bucklers slung, and their left hands grasping a club; then came the pioneers with axes, followed by a band of attendants, wearing the plumes of victory; to these were joined two nobles, richly dressed, one bearing a quiver, walking arm-in-arm with his companion, holding a flowering lotos. These typified the union in Rameses, of the prize of valour and the religious pre-eminence of the mysteries: the royal ushers closed this column of the pomp; then eight persons came bearing a set of golden steps to ascend and descend the triumphal throne: these were followed by nobles with plumes of victory, clad in bright robes, with sacrificial axes; some also held standards of the sacred lotos, adorned with floating plumes: these bearers walked on, turning and bending with reverence, presenting the symbolic flower toward the hero.

Rameses sat on his triumphant throne, preceded by priests with golden censers, sprinkling incense round, who often turning to the hero, proclaimed his mystic name and honours. Golden standards, borne aloft, were inscribed with the initiati hieroglyphic title, which they read, repeating it aloud:—the throne, on which sat Rameses, was

placed in a royal palanquin, borne on the shoulders of twelve nobles of the military caste, ranged two and two, clothed richly with long robes and plumes. Around him shone the various standards of the god Osiris, chiefly attracting all eyes on him. Rameses, in majestic state, was holding the sacred⁸² sceptre and crux ansata, divine types: behind him, in the litter, were two Genii leaning toward him with their covering wings; at his side were the emblem forms; the lion, of his courage; the hawk, of his sharp-sightedness; the serpent, of his extended power; the sphinx, of his initiation into all mystic secrets: around the palanquin were supporters, all of elevated rank, in rich dresses, each one the bearer separately of his sword, his lance, his shield, his arrows, and his quiver. The upper edge of the palanquin was adorned by a magnificent bordering of fourteen crowned asps or ubæus, wearing their golden disks; the upright pillars terminating in lotos flowers, some in full blow, others in bud. In front marched learned scribes, or thoths, bearing the portfeuille, and proclaiming with loud voice his worth and high achievements; then followed the military in long robes and plumes, each bearing a lotos staff surmounted with feathers,—in their left hand the military hatchet; others of the military follow, bearing the augural staff, emblem of the power of Osiris, and holding hatchets.

The sacred deities added sanctity to the splendid

pomp: first came the shrine of Harpocrates⁸³ preceded by six priests: his form, in the hermaic emblem of indivisible union and stability, holding the lithæus, was seated in a golden alcove adorned with lotos and the vine leaves; he bore a bouquet of the lotos in flower and bud, and his altar held a vase of the same flowers. This shrine, carried by twenty-four priests, was surrounded with the greatest pomp, all bearing stalks of lotos, plumes and standards; a rich drapery, sown with flowers, enveloped all their persons, leaving their feet and head bare:—two white divinities bend toward the god, making offerings: two priests bear hieroglyphical tablets, and are followed by others crowned with rich plumes, supporting the *camscha*⁸⁴, or chest of the mysteries, followed by palm-bearers, waving branches of palms: next stalked the revered bull Mnevis, his brawny neck adorned with glittering bands—upon his head shone the solar disk, surmounted with two plumes; a priest preceded him, burning incense in his honour. Immediately following the Tauric deity, walked a priest, an initiati of high rank, clothed in long garments, with his hands clasped, in show and token of profound and deepest self abstraction: then a herald came, proclaiming Rameses, his deeds, and glory; next came the priestess of great Isis, with her lunette, and eighteen priests around, of most elevated rank, each bearing the crook, the sceptre, the scourge, the *crux ansata*,

the lunette, and all her divine attributes of power ; then standards, borne aloft, of burnished gold, surmounted with the forms of the sacred animals,—the hawk, the bull, the jackall, the ichneumon, the ibis, and all Mizraim's animal deities, attended by vases filled with sacrificial flowers ; then followed priests with a sacred litter, bearing the coffer of great Isis ; also again vases⁸⁵ of flowers. These intercessory emblems bend toward and precede a throne of the three great deities Osiris, Isis, Horus, borne by priests, preceded by the herald proclaiming their titles : two aspirants follow offering on two altars : these, smoking with incense, are borne by priests ; stalks of half-blown lotos are lain as offerings on the altars :—the herald, proclaiming aloud the solemn rites, calls on all to worship the great gods, as is shown by following personages in various groups pouring forth libations : lastly succeeded the military pomp, the standards, and the armed array of Egypt's nobles, the shining chariots of Amenophis, of Sapha, and Nitocris ; and amid the group of governors, foremost in precedence, the empty car of Rameses, his warlike arms attached, with every pomp and grand display of guards and standards.

The troops closed the long magnificent procession, which passed from the temple to the royal quays of Luxor, whence superb barges conveyed them across the stream to the pavilion of Medinet

Habu, whose peristyles and extensive courts received the glorious train: two beings were missed from this splendid scene, necessary to complete the happiness of the heart of Rameses; these were his father and Sabacon; but the former, however tortured by suspense for the eventful trial, yet felt the imperative duty to repair instantly to Memphis, so recently agitated by sedition; and Sabacon already was with the army, where he held an important, although subordinate command. Expresses, with all imaginable despatch, winged their way to their respective stations, and every day saw Rameses rising higher in influence and power with his monarch, through the operation of his excellent qualities. Free of access to the inmost secrets and recesses of the temples, taught by the priesthood in all their knowledge, the idol of the people, from his mild graciousness, as well as his bright qualities; to his sovereign and the queen he was not less welcome. The days of repose, succeeding his terrible and perilous trial, flew by on wings as soft as cygnet down; but chiefly Rameses and Nitocris, meeting hourly in the royal presence, perceived in each those generous transcripts of the fine affections of the soul—those attractive charms grafted on their high mental qualities—that harmonious perception of the frame of things—of all the realities which fill the circle and amenities of human life—that each day, as it passed by, added some fresh link, some

further strength, to the indissoluble bond which knit together their affection. Their love was indeed sustained in bright and blooming sentiments; honour, nobility, generous feelings, fortitude, and virtue;—these, displayed accordant to their sex, grew stronger and stronger, as their noble germs expanded under circumstances; but Rameses, in secret, saw the storm becoming darker and more threatening, ready to burst in woe on Egypt.

The pause now made by the enemy was not to be accounted for; and instead of seizing every fleeting moment of the precious opportunities afforded to his reach, and acting with vigour, Amenophis drew fresh principles of delay, vainly surmising that the attractions of other lands might draw them off from the tempting spoils of Egypt: their armies were reported, by the despatches constantly arriving to the council, as daily increasing and becoming immense, and every day fresh accessions swelled their numbers. These formidable warriors were commanded by the cruel and tyrannical Salatis, renowned for his prowess and valour; and well acquainted with the indecision and timidity inherent in the character of Amenophis.

It was proposed, without any further delay, to demand of him, by an embassy, the motives of his thus threatening the peace of Mizraim, proffering friendship if he instantly retired to the Euphrates. Too well Rameses knew the answer would be a bold

defiance and instant aggression—an evil he preferred to the present destructive pause, whereby Sabatis daily strengthened and concentrated his forces for a future blow. This measure, however, Amenophis termed provoking the combat, and calling down the storm which might otherwise roll away; and finally, by his royal interposition, it was resolved for the court to descend to Memphis, leaving the question undetermined, excepting the adoption of the most active measures, to prepare the kingdom for either alternative of peace or war,—a fatal decision, as most half measures become. Had Amenophis adopted the energetic counsels of Rameses, he might have driven back triumphantly the bands of Salatis; for although most numerous and warlike, they were drawn from distant and often hostile lands, and were as yet unknown to, and suspicious of each other. Exercised incessantly by the active zeal of Salatis, their prejudices soothed, each day their strength became more matured and consolidated, and their physical power united and amalgamated into one body. The delay also re-acted most adversely upon the armies of Egypt, who became discouraged by a defensive position, which evidenced the prevalence and existence of fearful and timid counsels; but the heroism of Rameses, and his advice, were too decisive for the temper of the king: yet as he could not wholly blind his understanding to its real utility, he treated Rameses with the highest favour

and predilection: he travelled therefore in the royal procession with which he entered Memphis, and they were welcomed, long before they reached its banks, by the crowds of its joyous and delighted population. The magnificent temple, sacred⁸⁶ to Vulcan, and its western portico, were now repaired, and the destructive violence of the rebels effaced; so that its original impressive beauty added dignity to the two prodigious colossi, twenty-five cubits high, which towered in front: near these statues was the sacred abode of Apis. The square bore no marks of its late devastations, and the old palace, built by Hermes, fronting the stately northern portico of Vulcan's temple, preserved all the grandeur and freshness of its first formation: behind this palace, picturesquely ranged the beautiful groves, commanding a prospect of the reservoir lake, through which the views open to the river: here now Amemphis, finding it uninjured, resided in regal state.

The first attention of Rameses, as its governor, was the regulation of the city, subjecting it to the most rigorous police, thereby to ascertain the views of the residing Palli, and also to avert any dangers from their enmity to the monarch and his court. The government of Memphis was the most important one of the kingdom, and might be said to embrace the cares of all, it being at this critical moment the residence of the king, and also the central point connecting the lower and higher pro-

vinces. **Rameses** therefore immediately repaired the battlements and towers of the city, and renewed those immense mounds and piles, to protect it from the Nile; which astonish the mind by their construction equally with the vaunted pyramids. While with incessant labour and care, aided by the fire and enterprise of Myris, the troops were rapidly improving in discipline and valour, the justly celebrated fortress of Padma Mandir, in the vicinity, next occupied his full attention. Within its vast extent was the great tower which arose pyramidally in the midst of a square and walled enclosure, that contained gardens, fountains, the dwellings of the priests, and stores of arms. A gentle ascent from the ground wound upward to the summit of the pyramid, and on its platform were two towers, one of them containing a golden colossal statue of the solar god. Here the priests kept up the sacred fire, and the sacrifices offered were beheld at a great distance; within its sacred interior was the burial-place of the priests: its appearance resembled the tower of Babylon, consisting of four stories, all of equal height, the apex applied to the celestial observations: its base was founded and framed, through the wisdom of the priests, towards the four cardinal points of the earth, and its space occupied an immense square of ground enclosed within its walls of unburnt brick. The structure wore a perfect conformity to its great model on the Euphrates; possessing nu-

merous chambers, accessible by passages known only to the priests, its successive stages or platforms ascended to the summit by one hundred and twenty steps; and the whole edifice, in colossal grandeur and extent, formed a tower of great strength as well as a temple. In the sacred books it is called Padma Mandir, or 'Temple of the Lotos.' Here, when the divine sons of Sharma⁸⁷ arrived on the banks of Nile, Isis appeared, and commanded their leader to erect a pyramid for her on the very spot before them: his associates immediately began the work; and on this the goddess took up her residence. This immense and sacred pile was protected by a fortress with seven walls, forming seven concentric rings. Within the different walls the houses of the priests stood; and in the last ring was enclosed this sacred mound or high place, and also a royal palace; and these walls, according to the mystic rites appropriating them to the protection of respective deities, were tinged with various colours as sacred—white, black, purple, blue, and yellow; it also contained a sacred lake, magnificently paved, and having lion statues of basalt. This important fortress Rameses studied to adorn and strengthen; and garrisoned it with his bravest officers, as well as with tried and faithful followers.

Amid these cares, wherein he acquired day by day the increased confidence and high respect of all, he likewise sought to blend with the active cheerful

exercises, horse and chariot races, trials of strength, and martial skill. He deeply thought upon the physical despondency and gloom of all the native race of Mizraim : while its fertile soil received from nature's bounty her exhaustless stores of corn and fruits, which multiplied and fed her race in plenty, yet the unvarying and uniform aspect of all nature left the springs of mental energy unstimulated ; and man became heavy and sluggish, and lost his high temperament. The gods of the plains and caverns shed a gloom and melancholy⁸⁸ which debilitate the soul, if Rameses questioned why with despondence they sunk under their enemies, nor, when reverses visited their arms, with high exalted patriotism struggled for their kingdom against their enemies? Despair struck down their weapons, and Mizraim, with a superiority of numbers, yielded to the warlike few. Hence the aim of Rameses, and his eager desire, was to lay the grounds of bright excitement, and to infuse a spirit bold and lively, adequate to the approaching dangers. Therefore he encouraged games and sports, and lively exercises.

One evening, when he invited forth the court to partake with him his faithful followers' enjoyments, Amenophis, ascending to the platform with the priests, his mind sombre and bent on auguries, left happy Rameses surrounded by the grateful citizens and troops. He was soon seated near Nitocris, who regarded with the deepest rapture all the evi-

dences of refined affection shown her, as well as his benignant plans for his followers, and Memphian race, exhibited in his actions to the humblest citizens: himself warmed with the glow of pleasure flowing from happiness dispensed, and thus communing with the object of his heart's delight, poured forth with fervent eloquence the glowing conceptions of a mind exquisitely tuned to joy.

The hour was evening, tinged with the splendour of a setting sun, the view spreading over the whole extent of Memphis. The flowing Nile, and banks even to the Arabian chain—the time, the view, the objects all around,—all conspired to place the heart in peace—in that still rapture wherein flow forth the hidden tones and feelings, which respond to instants such as these; when we appear communing with some god above us, and experience an expansive grasp of thought and ecstasy which outweighs years of ordinary life. It was at this moment that Ramses well pleaded with his willing auditor the ardent love, the devotion of his soul, and met in Nitocris with no weak dissembling mind: she frankly answered to his eager questionings, how long her heart had warmed with knowledge of his worth and growing virtues; her pleasure and surprise at the meeting in the courts of Great Karnak, and how her heart revealed its inmost secrets of her love when the rites of initiation hung as a suspended sword ready to destroy him.

Thus jointly disclosing their inmost thoughts, they spoke of bliss, such as perfect union of heart and mind confers—views not bounded by this scene of mortal life, but permanent, eternal. If his bright and sparkling crest spoke all the radiance of his joy confirmed, yet were his softened step and gentle demeanour full of the tenderness on which lovely woman seeks to found her trust: while amid the dove-like modesty and grace of Nitocris shone traits of intellectual strength, showing the mind imbued with energy and firmness, such as the hero of an elevated soul delights to call his own. Thus interchanging vows—she bright and sparkling as the star of love, and Rameses with soul wrapt in oblivion of aught else but bliss—they plighted to each the solemn vow, by Osiris in Philæ, to be henceforth bound for ever to the object of their hearts' most sacred tie, until the marriage bond united them. It was pledged upon the rising platform of Padma Mandir, and instantly was ratified by ascending to the lofty top. Isis, bright queen of night, was rising in the east; her beams sparkled on the altar, near which the king and Phritiphanes with the priests had stood. The sacred fire was on it. In silence they joined their hands over the altar, and there, looking to the queen of the ebon sky, they felt their choicest hopes fulfilled. The immense city of Memphis shone out in its nightly

splendours as they descended, and Amenophis with his train retired to his palace.

His soul affianced thus to her he loved, Rameses applied himself ardently to those noble deeds and plans of purpose useful to great Memphis, and infusing that strength and reformation into the state, called for by the wise and the good. But Egypt, luxurious and opulent, was cankered beyond the regenerating influence of the few who struggled against the spreading disease; and while Rameses imitated the divine traits of justice and mercy, which recommended him to the favour of the deities who watch over virtue, the profligate and vicious finding no obscurity a veil from his vigilance, no craft a blind for his sagacity, formed various plots against his peace. Highly elevated on the pinnacle of favour and of splendid reputation, his renown filled the wide extended districts of Egypt; it flowed downward to the ocean, and the limits of the kingdom: and in the bright ascendant of his younger and despised brother, both Sabacon and Bocchoris nurtured the most deadly hatred, for not a step advanced the younger brother, but the elder viewed himself so much degraded and defrauded. Neither malice nor revenge could touch the name of Rameses with their envenomed teeth; but with the idle vicious swarms whom his rigid execution of the laws expelled from the capital; numbers,

in hopes of an exemption from labour, and of future lawless plunder, flocked to the camp, and swelled the bands of Sabacon: these persons had sullied the industrious fame of Egypt's race, defying her salutary laws, and magnifying, according to their rancour, the views and conduct of Rameses, they added fresh stings to the jealousy with which Sabacon viewed his brother. The aged Sosis indeed had been truly blest in receiving again under his paternal roof a son who had reaped, in his first early essays, a harvest of glory; and who was adding to the brilliancy of his Memphian combat, and successful initiation, the more solid and not less arduous labours of the duties of civil and social life. Glorifying in his virtues and self-devotion, Sosis acquired a second youth; and while his paternal heart exulted with unutterable delight over Rameses, to his absent eldest born his feelings flowed forth in admonitory advice and cautions, interspersed with encomiums on his brother, which were gall and wormwood to Sabacon's haughty and fiery nature.

Day by day the friendship of the fathers brought the youthful pair together, and led to increased intercourse between Rameses and the daughter of Phritiphanes: and their mutual dependence on each other for future happiness being thus augmented, Rameses eagerly sought to have revealed his hopes to Phritiphanes immediately after the pledge he had received; but the constant and close attendance

at court left him no opportunity for an explicit disclosure, and the increasing dejection of Phritiphanes spell-bound his ingenuous and feeling heart, and rendered him dumb, even when glowing to open all its secrets to his eyes. Once only he ventured to touch the string of his union, when Phritiphanes, impressively placing his hand on his heart, shook his head with a gloom and smile of striking care: 'May the patriot's awful duty teach Rameses the most arduous of all lessons, how to direct the impulses of the heart during the dark days and bloody scenes now opening! Ah, avert the formation of avenues to misery by the creation of stronger ties in social life! The claims of your country, the struggles of her resistance, and the eminent part you are marked out for, are duties of paramount importance, and amply sufficient for mortal strength. Not of chance, or mere worldly wish of glory, was your decided and auspicious passage through the initiation. It came from the great Osiris, influencing your will, to show you the radiant path of virtue, which consists more in conquering our passions, even those wherein our happiness is bound up, and offering them on the altar of Obedience, than in following their headstrong dictates. Thus must you voluntarily forego all hope of the hand of Nitocris while the clouds of fate obscure and threaten Egypt. Faithful Athor is at present in my palace, returned but

yesternight from his arduous commission. Ere this the blow is struck, which pours forth the first libation of blood upon the parched sands of Arabia. Torrents will flow ere the conclusion comes. I hasten to summon the council, and communicate his tidings and intelligence. Be present,' and, lowering his voice, 'be firm—steel your heart to bear the fiercest jealousy and envy inherent on a brother's *hate*.' So saying, Phritiphanes parted, leaving Rameses desolate and stunned at the prospect he opened to his consideration.

BOOK VIII.

ARGUMENT.

Further characteristics of the Palli, who, now assembled in Aouara, are met by an Egyptian army, under the command of Souchis.—Sabacon distinguishes himself in the first action, and by his bravery and enterprise entirely destroys the portion of the Pallie forces engaged.—The council of Amenophis persuade him to prosecute the war with redoubled vigour.—Rameses, elated at his brother's success, is involved in a dangerous adventure by Betis, a Phrygian slave, who destroys a cat, the deity of a Memphian.—Betis, to appease the Memphians, is despatched to the army with the reinforcements under the command of Myris.—Sabacon, rash and impetuous from his former success, is drawn into a snare by the superior talents of Salatis, the leader of the Pallie forces; and in consequence of his imprudence the Egyptian army is nearly destroyed, and their general Souchis is killed.—No sooner is the misfortune known at Memphis, than Sosis hastens with the remaining forces to the relics of the Egyptian army; and the king in dismay retires to Thebes.

EGYPT indeed now drew near the realization of the fears of her enlightened Hierophant, and was on the eve of the most overwhelming visitation. On its north-eastern frontier had appeared vast swarms of warriors of the great Scythian family, who, descending from the Caucasian range, from those high and mountainous regions, the stony girdle

of the globe, had swept away before them the thrones and people which lay in their progress. Part of the great empire of Iran soon fell a prey to their arms, whence they descended to the Erythrean or Arabian Sea, whose shores they occupied: turning westward, they spread to the Euphrates, occupying the unfinished intended metropolis of the great Ninus, and the mighty tower of Belus; the lofty and appalling tower, smitten from Heaven and lightning-stricken. Fresh swarms of warriors, courted by their precursors' success, followed, and found a large number of their kindred bands, who had some centuries before preceded them, and occupied the rich and fertile kingdom of Egypt, but being driven out from thence, and fugitives; a large and armed force of their retreating army had dared to occupy the chosen land, in defiance of the sacred oracle declaring it the property of a deity, even in the age of Babel's rise. Here these Scythian warriors settled, and from their own name termed it Palestine; and here, as from a resting-point, beheld with envy Egypt's fertile valley, her numerous and splendid cities; filled with contempt for Mizraim's race, and Mizraim gods, they hailed with eager joy the approach of various accumulative hosts, under whose banners they might again despoil and rule the land of Egypt.

On the Arabian border of the kingdom lay a

large tract of country skirting the fertile Delta, from whence it is divided by the Pelusiac branch of the Nile, which falls into the sea. On the south, the canal of the kings, branching off from the Nile at Poubastis, stretched to the Arabian sea, which formerly advanced far higher in this quarter, leaving, as traces of its ancient bed, vast lakes of salt water: hence emerging from Arabia, these fierce and hostile strangers had taken possession of this important tract⁸⁹. As yet they merely hovered on its frontiers, and a large Egyptian army occupied the capital of Aouara, guarding the country to the Pelusiac arm of the Nile. In this army Sabacon held an important rank, and burning to engage the foe, felt every passing week defrauding him of glory. Souchis, an aged and experienced general, saw his army much inferior to the great forces of his enemy; but superior in their arms and discipline, and strongly entrenched, he endeavoured therefore to remedy the difference of numbers by his sagacious measures. The enemy, seeking the destruction of Egypt by every stratagem and wile, had endeavoured to lull them into false security, abstaining from every hostile demonstration; so that the Egyptian troops scarcely felt themselves in presence of a foe. The hour however came on fraught with imminent danger, for it was on the morning of a treacherous design, which nearly had involved them in one general ruin, that Sabacon,

eager and alert, had lain on his couch at night sleepless, and revolving over all the eventful circumstances of his brother's sudden rise and elevation, contrasting bitterly his Memphian glory, and regretting that he was the blind but willing instrument of sending Rameses on what he deemed a silken female's errand. Stung with the boiling passions which his envenomed thoughts thus conjured up, he arose and looked abroad. The air was still—nought moved upon the night, and darkness brooded over all: he paused, and thought that on the rising breeze some hum and stir of preparation came to his ear, but softened down: it might be the moanings of the desert blast. Yet his mind, sharpened and excited, so intently lent its mortal senses, that he was certain something breathed of arms. Among his train were several faithful slaves, Ethiopian natives; their organs and eyes acute, and of feet most swift, trained to deeds of darkness—men used to play with death in ambuscades, and watchful stratagems; these he despatched throughout the borders of the hostile foe to watch their movements. This done, Sabacon repaired directly to the tent of Souchis. The guards and standards marked its ample range; within no lamps were burning, nor any preparations; all was still, and buried in deep repose. To Sabacon's communication he added earnest entreaties of no demonstrations being ordered, whereby the Pallie enemy

might deem their plot discovered ; but to await his scouts' reports, and guide themselves by circumstances. Silently arraying all their forces at an early hour, long ere the morning dawned, Sabacon had certain intelligence of the enemy having detached off a large body to a neighbouring ridge of sand ; and this fact, when known, revealed clearly to his quick and rapid mind their purposed snare. Adjacent to this ridge, spread wide upon the south a lake of briny water : by therefore yielding on the north to Egypt's forces they hoped to entice them into a defile between the ridge and lake ; where, overwhelming them with multitudes in front, and surprised by the horse behind, the Egyptian forces would have been precipitated into the lake.

The clear and luminous development of Sabacon gained for him the confidence of Souchis, who, regulating all his plans by Sabacon's advice, prepared to resist the hostile army now descried advancing on the plain. They met midway between the lake and ridge, and intrepid valour kept the success in equal scales. The warriors⁰⁰ from the East were armed with spears and bucklers, their curved scimitars glittering on their long and flowing dresses. Expert in the long and powerful javelin, they strove with fierce and desperate violence ; but as their king had ordered, at length they seemingly gave way, and fled, to lead the Egyptian forces onward to meet their ambuscade. Souchis supported

well his character and counsels, and the furious Bocchoris, to whom the line was subject, fighting with most desperate valour, made such havoc on their squares, and urged their advance upon the Palli so rapidly, as to convert a feigned into a real flight.

Meantime a chosen band of Egyptian horsemen, by a circuitous route, fell on the ambuscade with a superior force, so as to utterly annihilate the corps. Dashing his horse among the foremost, Sabacon rode daringly against the chief, and clove him down. Thus taken themselves by surprise, they perished beneath the swords of Sabacon and his band, who, flushed with success and blood, awaited behind the shelter of the sand-hills for the signal. The noise and tumult of the battle drowned every other sense, and Sabacon employed his trusty scouts to communicate tidings how the chance and peril of it turned upon the stream of circumstances. He anxiously watched for accounts, when the loud exclamations of joy throughout the host announced that the Palli fled; then rapidly as a cloud passes in its shadow over the rising mountain, when it flits along the stormy sky; so did his troop sweep over the hill, and pour upon the already discomfited and routed host. The sword and javelin had gleaned to the last man, had not Salatis, their king and leader, apprised by scouts of their danger, appeared with an immense column, spreading along the range of battle, which opening to receive the

fugitives, checked the pursuers' ardour. Souchis risked not his important advantage, but recalling his troops, to which wise order Sabacon reluctantly yielded, he secured his spoils and trophies in his camp, which resounded with the praises of Sabacon, under whom the Egyptians, elated, now deemed themselves invincible, such impression had his gallant bearing made on them.

The loss of the Palli was severely felt, as well as its discouragement; but notwithstanding, however, the thousands who thus strewed the deserts, Salatis, by the concentration of all his wandering parties on the Arabian borders, had still a great superiority over the Egyptian forces; and exasperated by the defeat, he therefore lay in wait for an hour more auspicious, to stake all upon a general engagement, and avenge himself for the disgrace.

Meantime at Memphis the council had assembled in the palace of Amenophis, at the instance of Phriphanes, whereat attended all the counsellors of the throne. In this assemblage, without openly stating the sources of the Pallie intelligence, he laid open the strength and designs of Salatis, who, strengthened by all the forces of the kingdoms of Arabia and Babylonia, was resolved to repossess himself of Egypt. Throughout the kingdom also were great numbers of the race, who had prepared themselves to support his enterprise. The details were exact, the perils imminent; nevertheless the

high enterprise, the admirable judgment and courage of Rameses, had given a due spirit and animation to their counsels. But in this moment of suspense, so deeply important for his kingdom, during the debates no opinion whatever was offered by the king, who, evidently depressed by the statements offered of the Pallie force, declared his resolution of consulting the holy oracle of Latona at Buto. In junction with this resolve, were also orders to strain every endeavour, on the part of Egypt's governors, to oppose the invaders; but these were unsupported by promises of his royal presence. Phritiphanes strove to infuse an energy into the monarch by the very peril itself, assuring Amenophis that nothing would deter Salatis from attempting the conquest of Egypt; and Phritiphanes trembled at the thought, that ere this moment the battle was fought that decided the great question of Egypt's existence.

Rameses was about proceeding to the fortress, eager to expedite the succours ready for the field, when Phritiphanes, taking him into a cabinet, brought Athor into his presence. Great was his rapture at thus meeting his faithful friend and companion, formerly his director, and mutual their delight. Athor, devoted to his virtues, remarked with surprise the improved port and majestic carriage of Rameses, who joyfully related all his late trials, and the supporting beams of Osiris which preserved him through them. Athor, turning pale, warned him,

if events should draw him to the army, against trusting to the honour or friendship of his brother, or of Bocchoris, who, filled with rage, envy, and malice, and surrounded by his enemies, the mixed multitude of the army, infatuated with Sabacon's dazzling demeanour, would revenge themselves by any crime. 'Sabacon, if himself by nature noble-minded,' Athor said, 'is here entirely warped and destroyed by the basest of passions, envy; and imagines that in your rise, and glorious successes, every point has been obtained by priestcraft; hence, unless he succeeds in establishing a name equal in renown, by some splendid achievement, I tremble for the result to you, to Egypt, and to himself.'

Whilst they were thus conversing, the acclamations of the crowded streets of Memphis communicated tidings of importance; and it was with eager joy they received the particulars of Sabacon's success, which was not less owing to his courage than to his watchfulness and prudence. All hailed the augury, and wished that the appeal to Latona's oracle had not been made; but the word so given was held sacred to the deity, and the deputed train already were preparing to leave Memphis. The noble city throughout its vast extent was filled with joy and gladness, and Amenophis received the tidings with exultation equal to his previous anxiety; while Rameses appeared far more elated at his brother's renown and success than at any glorious moment

of his own fortune's rise. Earnestly did he implore the propitious favour of the gods to eradicate from his brother's mind the baleful passions that thus disfigured it; and while success thus smiled on the arms of his country, he pressed the march immediately of those reinforcements which were so important to the war. Repairing to his palace near the White Quarter, he was doomed this day to have other causes of trouble than his brother's jealousy. He found all this part of Memphis in uproar, and the citizens crowding the streets with arms, and making doleful outcries, demanding the death of a high criminal against the gods. With infinite trouble, so great was the crowd, a way was made to his residence; when, to his great sorrow, he learned the cause of the tumult arose from the unguarded conduct of a favourite slave of his father's, named Betis. Betis was of eastern birth, a Phrygian⁹¹, and in temper, habits, and feelings, wholly opposed to the sombre and the melancholy Egyptian character, which, notwithstanding its national blessings and government, always preserved among ancient nations its tone of gravity. Lively, shrewd, and cheerful, his whole days were passed in exciting mirth in himself and others. Residing among a people not only constitutionally sombre, but severely vindictive on the score of their customs, it was his fortunate lot to belong to a master in Sosis, who, although an Egyptian in name, was in heart a friend

to the happiness of all. Sabacon, however, Betis dreaded and abhorred; but Rameses was truly the promoter of enjoyment. Torn from his abode near Ida's sacred mount, Betis, through the circling years of his slavery, saw nothing in his imagination equal to the mountainous sylvan rites of Cybele on his own Gargarus; and Rameses, whose expansive mind and clear intellect had in part unfettered itself from its bias to animal gods, encouraged the lively genius of the slave, and saved him many a correcting stripe, which otherwise his unlucky turn for satire would have brought on him. Once he was on the point of being put to death for impiety to the great god Pan⁹², one of the revered eight of Egypt's gods, and the oldest. This deity being revered at Mendes under his symbol of the goat, the unhappy Phrygian, without reflection, had insulted, by teaching a favourite goat from a kid to practise various sleights; among others that of balancing himself upon a small point of a staff, supported laterally by props, while he himself danced and piped before him. The gestures of himself, and the simplicity of the bearded animal, never failed drawing peals of laughter from the beholders; while the mystic dance and music afforded too much grounds for the Mendesiens' accusation, when unluckily practised in their very vicinity; and it was only by withdrawing him from the district, by the death of his favourite, and a large sum paid to the informers,

that his life was spared, and his escape into a neighbouring district, inimical to Mendes, was effected.

His present scrape wore a more serious hue; and while its examination was in process, Rameses, to preserve his life from any sudden popular excitement, conveyed him in a covered litter, by water, to the division of troops marching under Myris to the district of Auoara. Poor Betis was deeply grieved by his folly to have thus thrown himself into the contact of danger and of Sabacon. He was now nearly forty years of age. Short in stature and deformed, he halted of the left leg, and was mean and homely; his face was old and wrinkled; but in despite of all these natural disadvantages, a certain cast of shrewdness and intelligence, his eyes of bright gray, particularly quick and shining, a range of teeth of even and pearly whiteness, and an air of easy cheerfulness and humour, more than counterbalanced them all. To Rameses he was of late become more than usually welcome, and got noticed from the attentive pliancy whereby he had possessed himself of the deep attachment which now was wound around his heart, and the adroit and peculiar manner whereby he recommended himself and his talents to his master's wants. His misfortune and mischievous folly, now calling forth the fury of the Quarter Memnones, and one of the company of leather-sellers, was impiety to the goddess Bubastis in her divine feline image the cat. The

adoration paid to them is nowhere more deeply felt than at Memphis. They are revered, cherished, and served with every delicacy; if sick they are tended with the greatest care; and when dead, the members of the whole family shave their heads, wear mourning, and suffer the most extreme grief; embalming the sacred animal, and burying it at Pou-bastis, the chosen temple of the shame-faced⁹³ goddess, oftentimes with most extravagant luxury. What then was the horror and rage of Theutres⁹⁴, a leather-seller of the Quarter Memnonnes, adjoining the range of the White Quarter, returning to his home, to find his goddess⁹⁵ Bubastis writhing upon a pike, and the unhappy shape of Betis retreating swiftly away to the adjoining palace, the residence of Rameses. Furious at the sight, the wretched Memphian would scarcely believe his eyes; but too true was the fact, and the infuriate votary Theutres knew not which first to attend to, his dying deity, or the vile impious assassin. Fortunately for Betis, the increasing struggles of the expiring animal detained for a few minutes the agonized Theutres till life was extinct; when, seizing the javelin, with the transfixed cat on its barb, he rushed through the streets, calling on the citizens to revenge the insult on their gods, perpetrated by an outcast and a foreign slave. Too soon the act itself, heightened by an association in idea with their detested enemies, with a race so deservedly odious at Memphis, ex-

cited a tumult beyond even Rameses' power to quell. What could not be put down he wisely set himself to allay; the parties were patiently heard, their accusations recorded, their officers and themselves left at liberty to explore Memphis for the criminal, the palace being first previously searched. In fact, Rameses was sufficiently provoked to have insured Betis a severe correction, had not chance thus hurried him from the scene of his disgrace: yet the incident itself, stripped of the loaded depositions and exaggerated statements of the Memphians, was not so aggravated, and might be construed into an effort to save the animal; for it was thus it occurred. Unlucky Betis, strolling through the street, full of frolic and mischief, perceived the moon-eyed animal at an open casement of the dwelling of Theutres. Fed to the height of luxury, and fretful by indulgence, the animal was spreading her large eyes to their full size, which appearance attracting the reverential notice of her votary a soldier, fixed his devotional feelings as he was passing by, who, with repeated genuflexions, was honouring his symbol deity. Betis, standing behind him as he passed, caught the eye of the cat, at the moment of the expansion and contraction⁹⁶ of its pupil, and was so disposed to ridicule the scene, that, holding up a small shrew mouse he had in his charge to bear to a friend, a worshipper of that class of animal, Bubastis instantly roused herself for a spring. Aware

of his imprudence and his danger, from one class of votary or the other, in the fatal issue to either deity, he seized the lance of the kneeling worshipper, when the divine cat, far too heavy to draw back from her intended spring, and too intent to catch her favourite food, leaped off to be received upon the point of the spear, which was in fact warningly extended to prevent her movement. To place the spear, so garnished, into the humble suppliant's hands, and hasten off, was the prudent intention and effort of Betis; but the adorer of the goddess Bubastis, however devoted to the cat, thought also his life worth preserving, and that being thus found would ensure his death; and being by far the nimblest of the two, he had effectually got out of sight and distance ere the bereaved Theutres returned in time to see and ascertain the culprit. All Memphis rung with this daring act, and indeed was as much moved as at the seditious attempt of the Palli. The youthful governor allayed the heat by a judicious promise of condign punishment after the whole case was examined, if such was merited, by the next day. The city was somewhat appeased, however, to learn that the atrocious criminal was marched against the Palli as a true Egyptian, instead of being one of that hated race. Another day passed over with its assuaging delay, and another saw the irritation subsiding among the highly inflamed citizens, as a statement averred, upon the

individual's sacred oath by the dread Osiris of Philæ, that the spear was extended as a guard to the great goddess Athribis, in her shrew mouse, when Typhon must have wrought the dreadful catastrophe. The timely application to Theutres of a compounding sum, and a favourite cat from a royal race, further softened matters. Still Betis had a heavy responsibility hanging over him; and so great was the public exasperation, that nothing but the universal favour and esteem for Rameses, and the high splendour of his character, could have sustained him through so eventful a crisis.

To Nitocris, as well as to the hero, the hours of suspense, for the fate of a faithful adherent, had been extremely anxious. Aware of the devotion and national fondness for the sacred animals, they felt the indiscretion of Betis the more strongly, as their innate humanity and tenderness of heart would not for a moment allow of the surrender of an aged slave to tortures and to certain death, so surely awaiting his offence against the feline deity. Betis, however, was preserved by his absence, and with the reinforcements under Myris reached the Egyptian camp just as appearances betokened a battle of greater importance, to which the last engagement was but an angry prelude. Sabacon, impetuous and elated, proud of his influence among the troops, was with great difficulty reined in by the experience of Souchis, while the arrival of Myris had communi-

cated no small joy to the army, as betokening a prudence and vigour unusual in Amenophis.

It was therefore evidently impossible much longer for Souchis to delay a combat, which was the desire of the whole army, urged onward by Bocchoris and Sabacon. The reinforcement of troops being led by a tried friend of the family of Sosis, they were attached to the quarters of Sabacon; and Betis, notwithstanding his earnest entreaties, as well as solemn promises of caution, if he might be permitted to become an attendant on Myris, was, by the express orders of Rameses, placed under the command and near the person of his brother, and the motive of this order was the suspicion otherwise implied in a slave of his family being engaged out of his patron's service, as well as the necessity of checking the levity of Betis. It was highly propitious indeed for him that Sabacon's engagements precluded him, however, the leisure to think on Betis, whose well known partiality to his brother would otherwise have rendered him an object of severe suspicion. Whatever were Betis's faults, want of discernment formed not one of them, and he soon saw cause for the keenest observation and watchfulness into the conduct and plans of Sabacon and his adherents, who made no secret of their hatred of the silken court favourite, as Rameses was termed, or of their resolves against his person and safety, should he ever join the army.

Never having himself known any trait of Rameses but those of perfection and of excellence, he with difficulty controlled his feelings, and listened to those schemes which were discussed, without caution, in the presence of apparently a contemptible old slave. Proud, and confident of success, aware of his father's great age, it was the chief view and aim of Sabacon to get the command of Egypt's armies, ere court favour, as he conceived, might bring Rameses forward as his rival. Thus he was prepared to effect any object against his brother, and to dare any peril against the enemy, under the full confidence which his youthful ardour and boldness gave him. However dangerous the experiment, Betis found an opportunity to communicate to Myris his observations and knowledge of the feelings entertained toward his patron and preserver, which deeply wounded his generous heart, so devoted to Rameses. At this moment, however, all matters revolved around the great event drawing onward, which might decide the fate of Egypt.

Salatis and his generals were all persons of deep experience, and fertile in stratagems of war. Salatis, bloody and fierce, had held his Egyptian foes too cheap, and hence the late severe check he experienced. With a commander's eye he now examined the plain before them: from the Nile the Pelusiatic branch flowed in a north-western course, the canal of the kings in a south-west course, form-

ing a triangle, the base of which was occupied by his widely-spreading encampment. If therefore he could by his measures gain a decisive advantage, the Egyptian army, having the Nile in its rear, were placed in a perilous situation. The ground before them was a smooth and naked plain, occasionally near the Salt Lake interspersed with shrubs and bushes. This suggested an idea which he concealed until the eve of battle. Knowing that as in the sand ridge ambuscades may be suspected, yet in a plain, open apparently to the eye, dangers are rarely anticipated; the night preceding the morn on which he determined to bring on a battle, he selected a thousand horse and foot, in dark skin cuirass and caps, and strictly charging them to lie concealed, distributed them throughout the plain, on the skirts of which the contest would take place. As soon as the day dawned, large bodies of horse were seen provoking the Egyptians to the combat, which, urged on by Sabacon, they did not decline. Their army, consisting mainly of foot, armed with long bucklers and javelins, had on their wings the horse and war-chariots, under the command of Sabacon. The left was supported by Myris. Salatis had drawn up his army in masses, with alternate bands of spearmen, in which skill the Palli eminently excelled and were superior. The battle, begun with ardour, was evidently against the Egyptians, from the flights of javelins which poured destruction on their ranks,

and from which their bucklers could not protect them, transfixed through the arms, or any open part, with unerring aim. Desperate at their loss, Sabacon made so impetuous a charge, as completely routed the wing opposed to his chariots; his track truly traced itself in blood. Invincible from his courage and strength, hand to hand he struck a terror through the whole line; and had prudence directed his returning steps upon the centre, wherein Salatis and his guards were conspicuous, Egypt might have triumphed; but led on by his natural ardour, he chased his flying foes too far from the field. No sooner, however, was the storm passed onward, than Salatis, too wise to suffer such an opportunity to pass, closed with his whole force on the Egyptians, weakened by the want of Sabacon's chariots and horse. Oppressed on all sides, they sustained a most unequal fight; when his numerous bands massed in a large body, penetrating the Egyptian centre, the noble Souchis fell under their swords. An instant rout would have followed, had not the daring of Myris, in spite of every disaster, kept up for a time the flagging spirits of his army. Seeing Bocchoris on the point of being transfixed with a spear, by one blow he severed the hand grasping the weapon, and cutting his way to the very centre, was near the spot where Souchis fell; when the sudden appearance and hostile charge of the con-

cealed troops, from the bushes skirting the scene of action, added a terror and panic no efforts could check. The field became a scene of slaughter; and the remnant of the Egyptian forces, flying to the Nile, would have been immediately destroyed, but for the return of the hitherto victorious and imprudent Sabacon. He, returning too late from his pursuit, saw his fatal error. To plunge instantly into the thickest of his foes was his instantaneous act, and Salatis narrowly escaped the impetuous charge. With a great loss he cut his way through, and joined the routed flying Egyptians, who, strengthened by his presence, were too formidable to be incautiously pursued further. Satisfied with the glories of his decisive victory, Salatis took possession of the Egyptian camp, and proceeded to arrange and prepare his troops to consummate in the morning's dawn the destruction of the discomfited remains of the once flourishing Egyptian army.

How agonized was the mind of Sabacon, fallen from his proud height, and seeing the ruin and danger impending over his country! Knowing, however, that nothing but the darkness of night saved their disorganised ranks from instant destruction, he urged onward each moment the formation of rafts, which might assist their escape across the Nile. Their fires were kept burning around, to conceal their purpose; and as morning saw Salatis

advance, thirsting to destroy them, the remains of the Egyptian force appeared ranged on the opposite shore, prepared to dispute his passage.

Well might the fatal district of Aouara be deemed in Egypt's annals the residence of Typhon, the author of evil and doer of evil, as it had been the refuge and abode of her first enemies of the Pallie race, and was now the spot whence they reappeared, as from the Arabian desert, and spread themselves over her fertile lands. The city of Aouara, rich in ornaments of sculpture and curious monolithic⁹⁷ shrines (one of the grandest of which was sculptured with the divine forms of Osiris, Isis, and Horus, in peculiar beauty), was immediately occupied by the Palli, who, by this victory, opened themselves a way to the Nile and the richest provinces of Egypt.

While Sabacon, in his mind a prey to every passion of rage and revenge, watched the opposite banks, instant expresses communicated the disastrous and adverse news to Amenophis, who, alarmed and imbecile, was for immediately retreating from the Thebaide, without considering on the safety or welfare of his kingdom. The next morning saw him precipitately ascend the Nile, directing Sosis to act as the emergency best required: Rameses he commanded not to leave Memphis, but in great extremity. In this posture of affairs, collecting all the troops that could be brought together, the venerable Sosis, with his heart torn with anxiety, but

his demeanour and port in public firm and serene, proceeded to Poubasti, the most important city of Lower Egypt, whence he might assist his son, and protect the kingdom. The meeting between Sabacon and his father was far different from that which Rameses had ever experienced, and the contrast of his brother's undimmed renown was a canker deeper than all his other sufferings. The army, reduced to a third of its strength, was deprived also of its bravest and oldest commanders: these evils the troops brought by Sosis somewhat remedied. Two attempts to pass the Nile had been prevented by the vigilance and furious valour of Sabacon; and Sosis yet trusted, by a timely mixture of prudence and valour, and concentrating the strength of Lower Egypt, that he might avert from his loved country the horrors of captivity. The city of Poubasti, or Boubastis, was the residence of Sosis. The principal temple is remarkable for its purity of elegance, and the fine proportions of its architecture. A canal flowed entirely round it, bordered by umbrageous palms and trees; and walls sculptured with hieroglyphics enclosed this sacred place. Crossing a bridge in front, a long row of trees, to the east, led to the temple of Thoth. At the great festival⁹⁸ of Boubastis in this capital yearly, more than seven hundred thousand persons are often present; and the canals and the river Nile become covered with barks, decorated, and resounding with music. The

deity here worshipped is the goddess Artemis, or Bubastis, under her symbol of the cat, which were here especially held sacred, and when dead, were embalmed and deposited with funereal pomp. This vast city was thronged with troops, to whom its extended accommodations for the sacred festivals became highly useful; and here evidently now was contained the flower of the Egyptian armies, the last hope of her state.

While the reverses in Lower Egypt thus carried sorrow and dismay to the heart of Rameses, the departure of Amenophis, and the approaching separation from Nitocris, were calculated to aggravate his trials. Phritiphanes, who hoped, through the counsels and energy of Saphtha, to impart some gleam of resolution and firmness into her royal consort, urged her departure for Thebes, to which capital he also would repair in her train: thus the two beings most indissolubly formed for each other, and every day more united in heart and feeling, saw themselves again on the point of being separated under circumstances of peculiar trial, and of most uncertain duration.

BOOK IX.

ARGUMENT.

Phritiphanes, hoping to influence the mind of Amenophis to bolder councils, summons the queen and Rameses to Thebes.—Their converse.—The king, naturally imbecile, is inclined to relinquish Egypt to his enemies, without a blow, influenced by an ancient oracle; but, urged by the queen, he consents to await the issue of another battle, privately, however, preparing for his flight.—He sends an embassy to the oracle of Buto; also despatches Rameses upon the like business to the Hermaic Pillars.—The Colossi of Memnon apostrophized.—The recesses of the Memnonian pile and mystic caves of Hermes described.—Their auguries, and the catastrophe threatened by the appearance of a raven lighting on the Memnon.—Rameses appeases the growing commotion of the Memnones; and apprized of the critical situation of his father Sosis and the Egyptian army, he hastens to return to Thebes.

How finely blended are the lights and shades of human life! and how strikingly are we led onward, by their varied hues, to pursue the chase of hope; supporting ourselves against the future by some fancied present object, which, even in the very instant we cling to it, we know to be a species of self-delusion. Thus Rameses and Nitocris, both fully taught to know each other's worth, and prizing no

earthly object so dearly as the charm of their power of joint communion, when on the eve of being torn asunder, by each having paramount duties to perform, when the distressing events under which these duties controlled their destiny were fully appreciated by them, yet in an unexpected and accidental event which kept them together for a few fleeting days, each mutually derived as exquisite a gratification as if this propitious assimilation of duty was immutable. It had, however, unexpectedly arisen from despatches from Sosis; whose experience of his sovereign's weakness was grounded on his intimate knowledge of his character, and who felt the immense importance of his military position, and his array of troops, being fully supported and supplied at a crisis when, placed in front of a powerful and victorious enemy, he needed all the physical strength and power of the kingdom. Sosis, therefore, directed Rameses to see the queen, and with a splendid escort to accompany her to Thebes. Phritiphanes, with Nitoeris, had unavailingly employed every effort to assuage the uneasiness and distress felt by Saphtha, at a desertion so ominous as that adopted by the fears of her consort, at a period most critical: somewhat reanimated at length from his exhortations, and placing her hopes in their united influence, she embarked on board a royal barge, attended with vessels manned with guards, and escorted by Rameses, to ascend the Nile. The hours of the passage were

given by the queen and priest to these considerations, growing out of impending danger; while the attached and anxious lovers felt painfully alive to their own peculiar situation. Rameses fully acquainted her he most loved with the hatred of Sabacon, and the cause of its rise; with the augury, and the bond which events placed him under, of devoting himself, and all his hopes, to Egypt's cause. Mournfully taking her hand, as she reclined on the carved stern, he said, 'Although my heart bleeds as I make the resolve, and speak the words, yet who would so shrink from an union attained by the desertion of duty as Nitocris? Called to the post of danger, I must overcome it, or perish: until, therefore, Egypt has vanquished her foes, I am enthralled in bonds more firm than adamant; yet, amid the presence of storms, of public dangers, and the bitterness of brotherly estrangement, withhold not from my sinking heart the healing balm of your sympathy and love. Methinks the knowledge that I participate in your thoughts would convert the camp and sandy plains into scenes of beauty.'

With eyes of melting softness, as if rejecting the powers of her self-renunciation, Nitocris whispered, 'Why, Rameses, droop, when the prize presents itself to you, and is no less than the acquisition of immortal renown? What is the pride of life, the state of man, in prosperous fortune, firm as he deems himself? A shadow passing by throws to the ground

joy's baseless fabric! In adversity comes Malice with a sponge moistened in gall, and, however bright his conduct, wipes each beauteous character away. To few the gods vouchsafe the glorious privilege of securing all the attributes of fame, without an earthly stain or tarnish. Why then regret the bright refiner's fire, the test of difficulty and of danger, whereby true solid worth alone is known? Let inferior minds sink down at failure of their earth-born hopes; but let us rest our trust in that far brighter part, that burns most radiantly when skies most lour; as the medicinal balms exude their fragrance most when they are most bruised.'

Delighted, Rameses listened with rapture to the sweet admonitory words which flowed from coral lips, that rendered their pure counsel dearer than rubies or the finest gold. He hinted to her, however, with saddened tone, of the possible occurrence of the kingdom's overthrow, and of his fall; for too firmly he resolved never to endure his country's ruin; although the state so hollow seemed (a monarch abandoning his throne; a people rich, luxurious, and disunited; the enemy warlike and formidable); he felt the destinies were forging heavy fetters for the land. 'One part of Wisdom's task, my Rameses,' she said, 'is not to open any page of Nature's book which she herself involves in darkness. As yet Egypt is safe, and Sosis and his sons, my father, and the worthiest of the land, support

her destinies. Why then perplex ourselves with characters not framed in earthly mould, nor accessible to earthly spirits? For myself, linked to Saphtha's fate, because in her is Egypt's hope, I shall abide the chances of life or death; and only pray that Rameses may never, never sink beneath his high renown. Success or danger, failure or conquest, comes not by our decree; but the willing mind, the heart ductile to follow only truth and virtue, clings to the votary of the gods; to him who, as my noble, generous, and devoted initiati, has tasted of the secret springs of mysteries, and triumphed in them.'

Thus the night, serene and calm, passed by in eager converse: the gleaming crescent of bright Isis, and her spangled train, faded beneath the spreading glories of the sun, which, arising in his might, found them still conversing, saddened at the gloom of Egypt's destinies, but composed and grateful to the great Author of those resplendent glories which the bright luminary displayed around. Refreshed by short repose, a conference was joined by all; and they were preparing plans and counsels for the new posture of affairs, when they found Amenophis in solitude at the palace of Habu. They found the king dejected, for the oracle at Buto had given an obscure response, that 'Amenophis only could to Amenophis give reply.' This obscure and perplexing answer awakening all his doubts and terrors, re-

ference had been made by Tarcos to the sacred annals, wherein was a recorded prophecy of a⁹⁹ predecessor, an ancient monarch of the Pharaohs, named Amenophis, who had ruled in Egypt, and by his courage had expelled the spoilers of the land; which tradition in the annals declared, that at a future time these Pallic enemies would advance¹⁰⁰ and conquer Egypt for a term of years. This record, which, ambiguously couched, was now drawn forth to add its weight to present dangers, had hitherto neglected lain among the kingdom's annals; it however spell-bound Amenophis, who seemed disposed, without awaiting the various prospects of success, to fly into Ethiopia, taking with him his army, the sacred animals, and priests.

Such was the frame of mind under which his queen and chief advisers found him. To Amenophis it was all in vain to urge the uncertain tenour of such vague expressions, perhaps placed by treachery among the kingdom's laws. Their counsels were too little congenial to the king's mind to admit of his favourably receiving the interpretations suggested by courage and sound judgment, although manifestly those which honour and true spirit should have supplied to a monarch whereon to found a glorious and magnanimous decision. The queen at this crisis, shaking off her yielding habits and retiring views, declared she could not leave the noble land which struggled for its liberty, while one man was found

to draw the sword. Supported by Phritiphanes, Rameses, and others, in vain was every effort made to awaken an interest to his throne and state by appeals of his child's welfare: all failed to excite in the royal mind one congenial spark. Urged on by highly heated sentiments and feelings, by conviction of the utter ruin following timid pusillanimous councils, the queen vowed ¹⁰¹ 'by the tomb of dead Osiris of Philæ,' great god of Egypt, as she was Egypt's queen, to knit her life and safety to its fortunes, and never forsake the state while hope remained.

The solemn adjuration made, the unhappy queen found she had added yet another link to the stern chain of destiny which fate was winding around her; for the monarch still appeared unmoved to all but what he had gathered from the oracle. At length, as a last concession, he condescended to await the tidings of the next approaching engagement, and to suspend until that crisis all mention of his project; commanding, however, Phritiphanes to collect without delay the sacred animals and the deities at Thebes, as if in honour of a high important festival; and also to provide for future exigency. To Rameses he delegated powers uncontrolled and absolute over the realm by his sacred signet, to draw together all the strength of the Theban monarchy, and encamp them on the famed Memnonian plain: there, before the majestic statues of the great pair, the statues revered of sacred mystic power, the

troops would encamp ready and in attendance, waiting his personal command. To Rameses, in private conference, he further delegated a special mission to the high priest Tareos, resident in Memnon's fane; directing him to search the magical and sacred books¹⁰² of Hermes, if haply they referred in prophecy to those most awful times.

Scarcely had Rameses with anguish bowed submission to an order which, when dangers threatened, and his heart burned to fly to battle, thus further occupied his precious moments, and carried him away from the scene of war; he had just retired within the chamber of the noble gateway of the pavilion, when, unannounced, old Betis stood before him. The despatches which he brought spoke of preparations, of threatening demonstrations of the foe, of the increasing need of reinforcements, also of the king supporting the public energy by great example; and urged Rameses to strain every nerve for troops to be ready to descend the Nile upon a sudden message. On Myris it commented in eager eulogium; Sabacon also had shone in desperate valour; but no meed of regulated wisdom or experience accompanied his name, as Betis, the hasty despatches expressed, 'would supply what time could not be found to write.' The part supplied was indeed important. Sabacon, supported by Bocchoris, and other fiery spirits, had greatly curtailed

his parent's authority and rule, and disorganized all the army: but for the wise and dignified support of Myris, his influence would have ceased. Dreading the consequence of his rash designs, Sosis urged the arrival of Rameses as soon as he could leave the court, with whatever aid was ready. Meantime he should strive to avoid a battle.

Betis had not much trouble in reacquiring the favour and forgiveness of a soul, placable and tuned as that of Rameses, who eagerly inquired of his faithful adherent all the truth,—truth which was deeply fraught with danger. Its details ended, Rameses acquainted the grateful servant of his house with his design of instantly repairing to great Memnon's fane, to search the Hermaic books. 'Depend that you will find what there you seek,' was Betis's sharp reply. 'What is your meaning? what can you know of things holy as these?'—'Holy or unholy, it needs no oracle to tell a king what he wishes; nor Hermes, god of craft, to direct him, who, to his own mind, has a refuge in front and a sword behind. To be short, Amenophis is already resolved to fly to quieter lands than Egypt is likely to be; and the books may be consulted, but none will be believed contrary to his own wishes. If Hermes, however, cannot enlighten the king with his wisdom, he has, I trust, not laid aside his charming wand for the fairest pair in Egypt. He is wiser

in my eyes than the general race of Egypt's deities, for thus bringing together, by his wisdom and skill, two hearts so formed to honour his assiduities.'

To the old man's hints of the privilege he had enjoyed of the fair Nitocris's society, Rameses turned a silent but not ungratified attention, and commanded his attendance in the excursion to the Memnonian plain. He left Habu while darkness yet covered the earth, that he might pay his vows at the colossal Memnon¹⁰³ statue as the sun arose; and if auspicious, receive the vocal testimony of the god. They travelled rapidly thither, and traversed the thick wood of Acanthus, which on the approach from Medinet Habu encircled these striking wonders; and emerging from which, Rameses stood gazing with profound attention on those prodigious statues, speaking, in their august character, of times of the most remote hoary antiquity. Whoever framed these vast¹⁰⁴ statues, perfectly knew the key to the heart; and instead of creating attitude or action, which would convey human ideas and association to the figure, he has achieved simply an austere monumental character, suited to a divinity, eternal and impassive. Seated upon a cube, in its square containing a symbol of high mystery, its position is repose—it is power—it is pause—it is reflection—it wins more and more upon the soul, in unison with its prodigious bulk; until bringing ourselves to its base, and comparing our pigmy form with its

immense proportions, we exclaim, 'It is Nature.' These vast colossal deities are the types of eternal Nature, and partakers of its sublimity. Nature, at first, neither strikes us, nor dazzles—we exclaim against its dulness, its vacuity, when from the puerile turmoils of life we are suddenly placed alone, and in her presence; but when we arrange our thoughts, and light up our conceptions with the pure fire from her altar, then we perceive her mighty arm creating¹⁰⁵ the sun, and the moon, and the planets, all moving in their spheres in harmony; we trace the great plastic artificer, bringing forth each moment, in the air, in the earth, the waters, even under our feet, millions of bursting germs of life and vital breath, all that exists. Can this be solitude, be silence? 'No, great Power,' the lips of Rameses were uttering loud, as speech came to aid his labouring thoughts thus flowing forth before the vast colossus; when at this moment, bright, majestic, and burning, the sun uplifted his orb above the Arabian chain, and poured his flood of radiance on the images he loved; which instantaneously with vibrating tones and chords of response resounding to the enraptured ears and palpitating heart of Rameses, gave propitious greeting from the Memnonian deity. The scene and the impression made were alike exhilarating and grateful, and gladly Rameses welcomed the augury; it was therefore with impatience that he awaited the

notice from the superb fane of Memnon adjoining, that the priests would accompany him to the celebrated Hermaic pillars; whereon, sculptured in sacred hieroglyphic characters, are preserved those genuine records of primeval wisdom, which under the names of Hermes, Trismegistus, and of Thoth, condense the science and acquirements of the first ancestors of the human race;—so excellent that every language and country have preserved the traditions and record of their existence.

The Memnonian temple is, perhaps, the most splendid of all the wonders of Egypt; but gladly as Rameses would have examined all its wonders and vast labyrinthine passages, his heart was too full to suffer any intruding thought but that of the religious ceremony awaiting him, and for which the priests attended him in the grand hypostyle hall, whence they proceeded to the mystic caves underneath the vaults of the building, which contained the celebrated pillars. Two priests with incense censers preceding the hero to the fane, they entered a gateway decorated with sculptures and a colossus that astonished the wondering gaze of the hero as he contemplated its figure of mightier¹⁰⁶ proportions even than the impressive figures of the plain. Hence another gateway opened to a peristyle court, adorned with two statues of surprising grandeur, but, in fact, only half the size of the Memnoni.

These splendid statues quitted, behold another

peristyle, wholly surrounded in all its ranges with double rows of caryatide pillars, wherein were seated two other colossi: all these wear the same austere, yet settled smile, which approaches so closely to mental conception, that the rapt votary interprets their intellectual expression precisely in the train of imagination wherein his own feelings run; so genuinely has the sculptor preserved the dignity of abstract thought.—Gateways of black granite give a deep and awful character to the approach which they present, through portals twenty cubits¹⁰⁷ in height, into a hall of mighty columns, wherein in solemn silence were ranged the sacred priests. They motioned to Rameses to repose on a vacant cubic seat, and instantly riveted their attention upon various mystic circles and figures displayed before them.

After a considerable lapse of time, a priest intimated to Rameses that the signs betokened the hour of consultation to have arrived, and the holy cavern was open to his appeal, as a being sacred and honoured by the gods, from his initiation in the mysteries; and he was requested to retire and prepare for the entrance to the cave, by robing himself in the splendid and initiatory habiliments, as nothing unconsecrate dares to penetrate the most sacred adytum. Thus adorned, Rameses, preceded by the priests, was led through a black gateway, along a vast succession of slanting corridors, and passages, and halls, displaying the most refined symboliza-

tions and paintings of marvellous freshness. The first series betokened the stage of man putting down his life—mere mortal animal life—and entering again the womb of all—the grave, or earth. Other chambers typified in scarabees, lotos, and the mystic snake, the reproduction of the fleshly form and life revived,—the torch inverted, and torch erect of flame, with ablutions and sacrificial rites, were depicted on the walls and chambers of pure white around, in these various signs, speaking of privileges sacred, and a purified mind acquired. Lastly, the starry zodiacs and deities announced the sacred progress perfect and complete; then followed the deep and daunting horrors of the caverns, of mystic caves unhewn, and shrouded in darkness; wandering among them, they kept deepest silence, and in awe passed a sepulchral chamber lighted by a lamp, displaying the embalmed and tauric forms of Apis and great Mnevis. The forms revealed were still shrouded in deep obscurity, seen by the glimmering of a sepulchral lamp. Stopping, at length, before a chasm; a priest struck on a plate of bronze with golden rod, and echoes as thunder deep and solemn rolled along these dusky terrible abodes of powers superhuman! After a moment's pause, two doors slowly recoiled, and a vault, splendidly and brilliantly shining, dazzled their aching sight. Pillars far as the eye could stretch tapered to the rocky roof, decked out

with lamps, and on each side leading to distant caves, their sides buried in thick darkness. In the centre of these blazing columns was a vast space, wherein arose four mysterious¹⁰⁸ columns, graven in characters of primeval time, containing wisdom's choicest secrets—a perennial fount of knowledge, known only to the priesthood, and by them dispensed in scanty rills unto the eminently sage and grave inquirer. Here stand recorded those grand astronomic truths, which declare the catastrophes and history of nature,—not the short-lived tenure of a single kingdom's fate, but of worlds entire! and these pillars, stretching downward to the firm rock, are on a base of adamant so indestructible, that they have withstood the strongest shocks of ruin;—the earthquake's violence—the elements' most furious commotions—the horrors of dissolving nature, even when an universal deluge overspread this great terraqueous globe. Here sate four sacred thothes, or scribes, prepared to make a transcript of those truths which might in favour to mankind be vouchsafed as a boon to issue forth from these enlightened sculptures.

After a solemn pause, their attention riveted on the extraordinary sight of a stranger's presence, Rameses declared, 'Great Amenophis is oppressed with sad forebodings. A prophecy proclaims his kingdom's ruin! Has great Hermes, in his universal knowledge, aught revealed?' Instantly, the

priests referred to certain papyri and signs, then, turning to the pillars, marked a mystic line of hieroglyphics. These being traced by the fourth scribe, whose province is the inferior range of sublunary things, their kingdoms, turmoils, wars, and horrors, he with a golden rod struck on a ring; at the slight touch, most thrilling sounds rang round the cave, and an appearance shone for a moment only, seen in the darkness of a cave which fronted Rameses.

This sudden vision distinctly depicted to his eager eyes the Memnonian plain and great colossi he had left without; and a distant voice declared in harmonious accents to his startled ear, 'Seek there, and learn great Memnon's will.' This most ambiguous reference considerably agitated Rameses, who would joyfully have hailed any augury which tended to revive the already drooping nerves of Amenophis; but this further obscurity, also involving his existence with that of some mysterious appearance on the statue, greatly distressed him, inasmuch as he felt the present crisis to be in the highest degree important to his country.

During the ceremonies practised in the caverns, and the delays arising from the extremely reluctant manner in which any response was made, the hours of the day had rapidly flown by, bringing on the season of twilight; when Rameses, accompanied by Betis and his train, again issued on the plain and drew near the awful colossi. Around them, and in front

of the magnificent Memnonium, were scattered numerous parties and groupes of Egyptians, attracted not less by the sanctity of the revered statues than by the notice of the embassy, and also the highly important character and interest which Rameses had universally associated with his person. Regardless of the assemblage and all external circumstances, Rameses drew near the figures, which began now to be somewhat enveloped in shade, and it was with great awe that his mind testified to an extraordinary change which apparently had taken place since the morning: then they uttered music, and smiled apparently with propitious and genial regards, —they were radiant with sun and light: now, wrapt in the duskiess of night, their vast bulk threw a deep shadow around them, and their whole contour and expression were highly frowning and terrific, impressing a supernatural horror upon the whole scene.

Rameses felt an involuntary shiver over his frame as he contemplated these venerable forms, types of great Nature, formed in the earth's youth, and embodying the sublime allegory of its symbol of the deity. Standing before them and contemplating their figure, awaiting some event; Rameses thought how many ages have passed by since these were called into being, and erected here, the astonishment and wonder of the universe; and so indestructible their forms, that thousands of years, while they chip and eat away the sharp angles of their

forms, leave, however, the truly solid and expressive images the same in character and awful grandeur.

‘It has been said, and currently testified by the priests, what now my eyes can evidence and witness, that these great images of the solar deity, grieving to lose his beams, assume the sombre tints of gloom and regret, as the sun sinks beneath the horizon.’ Thus musing, and receiving additional feelings of sadness; the impressions of their forms and the contemplation of them which Rameses persevered in, augmented his suspense as he watched for the augury; when the rushing of wings in the air called forth the wonder and amazement of all around, and especially of Rameses; and a cold tremor crept over him, as he beheld wheeling in circles around, an ominous raven, which fixed on the head of the Memnon directly fronting him, and began its death-portending croak. His mind depressed by the cavernous darkness, and foreseeing the effect of the portent on the pusillanimous king, Rameses gazed upon the unpropitious bird, and the crowds who with awe gathered instantly around, proclaimed that some great event was on the eve of completion—that the raven of Memnon had reappeared; for many years had passed since the annual appearance of the ravens¹⁰⁹ said to cleanse the space of ground around his tomb alway at a stated day, suffering neither shrubs nor weeds to grow there, and afterward watering it with their wings, which they

dipped in the river Nile, to honour Memnon ! Now this mysterious appearance filled every spectator with wonder ; the sacred scribe was instantly summoned to pay divine honours to the symbolized god ; and as he approached, the moon, emerging from the Libyan chain, shot a ray directly on that part of the base of the sculptured cube whereon the colossus was seated, so distinctly, as to call forth every eager attention and gaze on the symbols thus lighted up. After a profound prostration, the scribe comparing the hieroglyphic characters, read distinctly revealed the monogram of ‘ Amenophis ’ on its polished surface. What could these signs betoken, but that the raven of great Memnon brought to Amenophis that fate and message of death on which they yearly visited this awful spot ? Thus then was every sinister presage made most alarming and complete. The declaration was inscribed on the papyrus tablet, and delivered to Rameses. As he received the fatal scroll he turned with a deep sigh to Bctis, who had stood behind him during the whole event, which had passed with the rapidity of a dream. By the expression of his countenance, wherein terror and a certain tinge of humour struggled together, he saw that something lurked within his mind beyond the mere ordinary play of his imaginative faculties ; but deeply dreading what it might lead to, if incautiously it were opposed to the highly wrought feelings of the crowds around,

he gave the signal for Betis and his train to follow, when, to his amazement and horror, he beheld Betis as if by an effort rousing himself to place his all, his existence upon a die, and muttering, 'it must be so,' calmly draw near the cube and whistle a note, at which the raven instantly putting on the sagacious look with which these birds recognise a well known voice, uttered a long gratulatory croak, descended on his arm, and returned his caresses. The recognition evinced was quite lost on the astonished and enraged multitude, through the exasperation and horror which they felt at this familiarity. But it is time to explain the cause of this bold step of the unlucky Betis. Fond to an extreme of animals, and highly sagacious in attracting their regards and cultivating their dormant powers, during the long residence of his patron, the noble Sosis, at Thebes, Betis had most usually amused his caustic and lively humour in watching the votaries to the statues, and their devoted adoration. The account of the attentive ravens yearly visiting the tomb of Memnon had excited his derision; which, while he dared not to express openly, he had contrived a way of effecting, through a mode uniting together his natural vein of humour and his love of animals. Strolling one morning very early through the acanthus grove, he saw something fluttering before him, which he perceived to be a very young raven, whose wing was materially injured: taking the bird in his

bosom, he bore it to the palace, where, by his attention, he healed the wing, and attached the bird most closely to him. His next step was to accustom it to fly and carry at his will, carefully suiting his times so as not to offend the highly vindictive feelings of the Memnones. So apt was his scholar the raven in assuming the attitudes taught by Betis, from the hieroglyphic symbols, that in the mock obeisance of the master and the assumed dignity and port of the bird, no one could fail to trace the satiric vein which the slave indulged, in thus copying a practice his tone of mind and habits of thought ridiculed and despised. By degrees he had brought the bird so perfect, that whenever he repaired to his favourite haunt in the Memnonian grove the bird would resort thither, and as soon as his quick and piercing sight recognised Betis, he would alight and welcome him.

Upon their departure from Thebes, his favourite was left in charge of a domestic of the house acquainted with its qualities and its master's lessons. It happened that, during the absence of Rameses at the Memnonium, an express arrived at the palace from the Delta; and the messenger's progress to its distant walls being a journey of considerable delay, he had commissioned a domestic of Sosis, who was on the margin of the Nile, instantly to forward, by the most expeditious and prompt mode, the billet he delivered, intimating also that he had a similar one

for the palace, where he expected to meet Rameses. The domestic considering that Betis's messenger, who daily had borne messages to him without a single failure, would accomplish the flight with his rapid wing in as many minutes as a messenger would require hours to perform it, from the immense circuit of Thebes in her walls and streets; he enwrapt the note, as usual, under the wing, and despatched the feathered messenger, who in most eventful time skirting the grove, and finding it deserted, and instantly espying the great assemblage in the plain, came unobserved over the crowd, wherein directly recognising his favourite master fronting the image, he thus perched on the only possible spot to attract his regard. But how describe the horrors of Betis, when, by the movements and tones of his raven, he saw the tremendous peril of their acquaintance, their mimicry, and imitative tricks, likely to be laid open; when, from the state of his master's feelings and heart, he perceived the most unexpected and paramount as well as indelible importance likely to result from his ill-fated association. A thousand curses he inwardly vented upon the poor raven and his own folly; but taken by surprise, every moment increasing the accidental results, he was unable to decide what to do, and was bereft of all his judgment and usual presence of mind: in real truth, any portion of either would have little availed; for the bystanders would have felt ac-

tuated only by their full stream of mythological auguries and dreadful predictions, and the raven¹¹⁰ would on no account or by any signal have suspended his attitudes, so dexterously taught and lavishly praised upon other occasions. As if to drive him to frenzy, the pleased bird uttered more than his usual quantity of tones of delight; and to what point this exhibition might have endured cannot be surmised, had not Betis, whose mind, somewhat recovering, began to ponder how the bird could reach the scene, or by what misadventure it was led hither, surmised some part of the truth. By the same moon which accidentally but fatally illumined the speck of the seat of the god inscribed to Amenophis, the raven also, in one of his flutterings, showed to the keen eye of Betis something light coloured on the sable wing of his messenger. Thrown off all guard, and urged on to desperation by the agitation of the surprise, he instinctively took the only way to end his suspense, by summoning his companion in the usual call; for which act he narrowly escaped being stoned to death. The shouts and clamours of the crowd, their fierce attack and desperate howlings, were all unheeded by Rameses, when Betis, bending on one knee, presented to his gaze a short scroll couched in these words: ‘ May the gods protect Egypt in the hour now come, which decides her fate! Leave Thebes instantly; stop only to take your guards from Mem-

phis, and be at Poubasti with the most rapid despatch: and may the god of light give speed and safety, as his beams spread radiance and happiness on the earth!

Incensed at the new broil, yet unaware how it was connected with this all-important scroll, Rameses, for an instant, revolved by what means to extricate his offending slave and perhaps even himself, in the hour of rage for their insulted deity, from the infuriate Memnones. His retinue was slender, and evidently unable to cope with them; nor indeed, had it been more numerous, would he have admitted of opposing force and causing bloodshed. In one instant he commanded the litter borne as a mark of his rank to be set down; a scarlet cloak was thrown over it:—quickly springing on its elevation, he threw his arms open, claiming, by voice and gesture, silence and attention. Even the savage animals, whose instinct revels in blood, would have obeyed the charmed accents that spoke from a form the most interesting and noble. The moon, now high in heaven, shed from her bright face a flood of radiance; it streamed around Rameses, as he stood conspicuous to the whole plain. His form, elegant and dignified, was clothed by the simple robe of white byssus which flowed around him, the border the richest purple, embossed with hieroglyphic symbols in jewels; a belt graven with the sacred hieroglyphic monogram in jewels;

the band with sacred aspic diadem; and the full necklace and tzamid bracelets, shone and dazzled by their lustre; while to the youthful grace and bold figure of the hero, his firm collected mind shining in a brow elevated and firm—eyes that sparkled with intelligence, and lips and voice graciousness and melody, were thus added the sanctity attached to the holy emblems of his initiate character—the splendour of his appearance, and the impressive melancholy of his gestures, suspended every angry passion, every infuriate purpose; and the whole crowd around, forgetting their rage, lowered their weapons and menacing clubs, and waited his addressing them; seeming suspended on his accents, as Orpheus has been depicted surrounded by wild beasts and monsters, holding them enchained in rapture by the wonders of his voice and lyre. Perhaps neither Orpheus nor any elder favourite of the gods shone forth in brighter splendour of fair virtue's beams, than did this youthful patriot and hero:—‘ My friends,’ he mournfully spoke, ‘ sent by the king in honour to your great deity and shrine, I sought responses; and the gods have in their wonted manner, by obscure but striking presages, evolved what is their will!—The holy Hermaic pillars, seen by none but those most privileged eyes who read the hieroglyphics without veils, referred us to this awful form, and vouchsafed us no reply!—See how brightly now the great protectress

of our land, Isis divine, sheds her heavenly radiance on this form majestic : I came before it bending in deep awe and sorrow for my country's fate, when the sacred raven symbol came and rested on its head, and a beam from yon queen of night shot to that mystic cube ; then horror fell on me, deducing plainly that evil—alas ! death itself, even as the sable raven perched on the head, the crown of dignity of Memnon, hovered also over the head of our great monarch Amenophis—too clearly manifested in the succeeding moment, by the heavenly beam shining on the hieroglyphic name of Amenophis. Thus was my heart bowed down by grief, when my slave, not actuated by self-will, but doubtless prompted by an impulse of the god, allures this evil unpropitious messenger into his arms, and underneath his wing finds, mysteriously conveyed, this striking billet : (here Rameses read his father's note.) What then do I gather hence ? but that these enemies, which threaten Amenophis, threaten, as the raven signified, also the gods—that as the slave takes off the evil symbol, so he designs and typifies my calling, declared forthwith within this billet, to step forth and save the gods and the king from evil and misfortune ; and as my father was unconscious, when he wrote his note, of where and in whose awful presence I should read it ; so I accept his solemn invocation to the solar god—whose impressive form is now before us, to shine and prosper all

my toils and efforts for your safety! Keep these angry feelings and these weapons for our enemies; and know, Egyptian countrymen, Memnones! ere the sun, even dread Osiris, circles thrice these holy deities in his diurnal course, I will have performed, achieved this augury; I will have poured forth the fierce invaders' blood in streams of libation to these our injured, and now frowning gods; or my own, now rushing through my heart, shall flow in your defence on Egypt's soil!

Soft as the music of the race of bees, when in the summer's heat their swarms fly forth; murmuring deep applause, the multitude stood awe-struck round, until the priests, clad in their robes, their lamps burning odorous gums, and attendants bearing two holy shrines, advanced before the great colossi of the plain. Then the multitude, whose arms were brandished in fierce vengeance, quickly lowered them in still silence and mute submission, expressing only devotion. Arranging themselves around the statues and in front of Ramesses, who still stood on the scarlet litter as on a throne, the priests encircled him, and softly then commenced a sacred hymn, imploring on the warrior and on their country their gods' protection. While the crowd all bowed in awe around, the radiant moon spread her mild beams, silvering every grove and tree, and all the mighty porticos and pillars of the fane, and the dread forms. A few minutes held their rites, when,

amid their solemn vows and lowly homage, Rameses and suite withdrew to greet the monarch, anxiously awaiting his return ; while glad yet humbled Betis more than ever felt in his inmost feelings most deeply grateful to his great and wise deliverer.

BOOK X.

ARGUMENT.

Rameses separates from Phritiphanes and Athor.—His parting with Nitocris, and assuming the warrior's garb.—He descends in haste to his father's assistance at Poubastis.—He arrives with the flotilla at the moment that the Nile is covered with the forces of Salatis crossing the river: he overwhelms them with his galleys, and saves the Egyptian forces.—The anger and envy of Sabacon at the brilliant success of his brother, and the machinations of himself and Bocchoris against his person.—Rameses, while meditating a brilliant exploit for his brother, is entrapped, and plunged into a sepulchral cave.—Salatis, attacking the Egyptian army when in confusion from their loss of Rameses, attains a decisive victory, and Sosis falls in the combat.

FROM the Memnonian plain, with a mind torn by anxiety, Rameses hastened to the palace at Habu, which was in great agitation at the despatches received. Phritiphanes alone, amid the Egyptian counsellors, preserved his mind unmoved. Aware of the approaching storm, and through the faithful Athor fully informed of all the intentions and views of the Palli leaders, he never disguised the danger; and now his predictions were on the eve of realization, he calmly looked on upon the storm, and met

its results with unshaken fortitude. Aware of the pre-eminent importance of full and accurate information, Athor during the whole of the late events had fixed himself at Poubasti, or at Athribis, and other towns of the Sebennetic name, carefully detaching himself from Mizraim acquaintance, and resuming his eastern characteristic garb, whereby he had gained the most useful intelligence, Mizraim and Sosis being the great object of his heart: for to Sosis he owed more than life; it was tenderness, and judgment to value his native worth, and magnanimity to acknowledge it, although inherent in a captive, and of a race usually exciting the most unrelenting hatred. Many concurring circumstances had rendered all Athor's term of years a species of servitude to the will of others. Athor felt himself in fact as well as heart Egyptian, his mother being a Mizraim woman: but in his tender youth, his father resuming habits of war and plunder on his mother's death, attached himself unto a band which from the Arabian Desert hung on the provinces, which they ravaged and devastated. Living only by the sword, and conducting a predatory war on the confines of Egypt, he had never known the ties of country; for his father perished early in battle, and he, a tender youth, was transferred to a patron, harsh and tyrannical, yet brave and bloodthirsty—a person little adapted to win on the reflective and noble-minded Athor, who united to

a heart warm with every tide of human benevolence, great love toward his species, and intellectual tones of thought deeply tinged with future views. These principles had been early implanted within him by a venerable priest, who noticing with the keenness of his sacred practice the incidents revolving, had perceived a germ of character capable of high development. He also imagined, that the scarabic auguries led to portents of a destiny of importance. Revolving his mixed claims, the priest the more ardently desired to lay a groundwork of Mizraim faith, that might detach him from his father's friends, should adverse circumstances again bring them upon the lands of Egypt. Hence he engrafted, unknown to the parents, almost to the youth himself, the roots of the hieralphic symbols and sacerdotal character, with prepossessions of esteem toward the peculiar qualities of Egypt's race and deities. In a character less powerfully constructed than his, these first traces of mental growth, these tender lineaments of future strength, would have faded away before the rude shock and change which followed on his mother's death, and his own sojourn amid a rough and lawless yet brave and daring band, for the trials he here endured were, to a mind like his, dreadful, and the period from boyhood to the man, a series of suffering. Brave and much enduring in habit, he saw these qualities enlisted only for rapine. Every sword was against him and his

followers; misery followed their steps and curses their course. Always in motion,—now on the summit of successful plunder, now entrapped by the wiles of revenge,—such were the scenes of the disturbed times which hung over Arabia and Egypt through the dawn of Athor's life. The great vicissitudes he had experienced made him look on life as a mere game: who wins or loses, must in the Egyptian doctrine of the grave suffer an award at last; and so ends the play, as far as concerns success, but not as to future estimation. To follow therefore the impulses within, as he felt their mighty and glowing conceptions come over his soul, was Athor's first desire; but how was such desire bruised and wounded by a series of robber's deeds, wherein the defenceless and unarmed citizens were the principal sufferers! While his ardent mind hung thus suspended between the remorse of such evil deeds, and a desire of something better, an effort made by Sosis to protect his province from their ruinous incursions put into his power the chief persons of the band, who, in pursuance to the rigid laws against the desolating bands of border robbers, suffered death; but the noble and fearless aspect of Athor pleaded for him, and he was exempted from his apparently inevitable fate to enter the family of Sosis, wherein he saw the precepts practised which his busy throbbing heart had always idolized, and henceforth he devoted his whole faculties to his

noble patron; and his fortunes now involving also those of Egypt, became on every account most dear to and revered by him.

In this most dreadful crisis, to keep aloof from all Egyptian eyes, and, mixing with the numerous Pallic population left by the indiscretion of Amenophis mingled in the towns and cities of Egypt, to trace the dangers, and turn them aside from popular explosion, was Athor's chief endeavour; and having acquired the favour of Phritiphanes, and the key and cypher of the Hialpha¹¹¹, or sacred hieroglyphic characters, from his previous education in childhood, he was thus enabled in short sentences to embody any leading intelligence without the least chance of detection, and the priests instantly posted it to the desired end with the utmost celerity. Thus Sosis had been enabled to conduct many hazardous enterprises to success, and thus to acquire the information upon which his last despatch was grounded. Sosis, experienced and sagacious, having collected a very respectable force, and strictly guarded the Nile from the attempts of Salatis, would gladly have influenced events so as to protract the war and avoid a great battle, wherein he feared the superior prowess and tactics of his enemy. Having, through Athor and his other emissaries, secret means of fathoming their plans, he by a variety of wiles defeated their attempts, circumvented their stratagems, and prepared his troops for more ar-

duous enterprises. Salatis, sanguine and impetuous, saw his host rapidly mouldering away under the judicious plan of Sosis; but as the hidden springs were unknown to the fiery Sabacon, so was the caution and prudence of his parent despised and derided. Early formed for excellence and pre-eminence, had he only practised the high lesson of self-government, by the violence of his passions, those qualities which would have made him great and saved his country, became the fatal means of plunging Egypt and himself into an abyss of misfortunes.

During the eve of these plans, all leading to decisive results, Rameses, on his appearance before the king, found that the unfavourable auguries had already been communicated to his ears. Evil tidings fly swiftly, and when the tumult had commenced, some idle Thebans hastened into Thebes, communicating that Memnon the god, as a raven, had marked the speedy death of Amenophis, and also that a sudden furious sedition of the Memnones had destroyed Rameses and his retinue. The alarms had scarcely rung through the palace, and those most interested in the intelligence had scarcely gathered round the monarch, thus every way distressed, when the gateways, opening, encircled with loud sounds of joy,—with a port majestic and commanding, flowing from a heart dilating to fulfil its marked and most important

destiny, resplendent in the successful dress of the initiation, Rameses entered the presence. Accustomed as Amenophis, Saphtha, the sacred priests and sages around, were to earthly grandeur in its highest brilliancy, they all involuntarily were struck with admiration at the impressive character which shone around him. Animated with the high feelings his heart had glowed with as he addressed the Memnones, taking up his pledge, ready to fulfil it to the last drop of his blood, his spirit found within itself a recoil and sublime spring of action equal to any trial; and the time elapsed in the short progress to the palace had so wholly diffused these inspiring sensations upon his countenance, that he appeared more as if empowered to direct destiny, than as the resigned and passive agent of great Osiris's will. To the monarch he communicated every turn the auguries had taken, and completely overcame the sinister feelings already in possession of his heart.

So admirably did he delineate, and with such a tide and flow of eloquence pour forth the claims of Mizraim's warriors for energetic aid, that Phritiphanes and the aged counsellors listened in silent admiration; and Amenophis, gathering a spark from the flame of his bright patriotic devotion, gave him anew the power to command the cooperation of all the lower Egypt to his purpose.

The war galleys were instantly manned, and a few

hours saw the ardent Rameses on the Nile. But how passed the few preceding moments with Nitocris, whom he found in an apartment adjoining Saphtha's? Here reclining, dressed in a white and elegant robe fringed with purple, a purple bandeau round her ivory brow, and purple cincture round her waist, herself paler than the robe she wore, disbelieving yet fearing the sad rumour from the Memnonium,—the appearance of Rameses, and the grandeur of his dress, and animated gestures, strikingly contrasted themselves with the drooping form of Nitocris, as the sacred lily of the Nile, bending its beauteous head surcharged with dew. One tender embrace fate vouchsafed them, mingling their hearts in transport, pure and unalloyed from every thought of care, before she dashed their cup of bliss with the bitterest gall. Gazing with delight upon his brilliant form, 'My noble initiate! welcome to my heart,' she exclaimed, 'bright and perfect as the god whose symbols adorn your person. Whence the danger which these Thebans brought to frighten Thebes?'—then in a lower and impressive accent added, 'and desolate my heart!' Rameses then succinctly related the adventure of Betis and the raven, and the welcome augury his mind had been impelled by some god to draw from it: 'But let us not waste these most important instants,' he said, 'from imaginary dangers of such rabble as the Memnones. I feel that I go to great

and imminent dangers; but, my Nitocris, your father, my king, country, and gods, are calls that banish from me every care, save only the thought of you! This mystic ring, given in sight of Typhon in the dreadful cave, inscribed with sacred characters, of azure metal, tempered in the holy streams that flow from founts of sacred Nile, possessing a high and charmed virtue, wear on your finger¹¹² whence the warm blood leads to the heart; there let its gentle pressure answer to its throbs for the faith, the perfect pledge of never ending love; the whole surrender of the heart it typifies, which lives in Rameses. In every care, and every woe, in every triumph, in all my joys, the form and virtues of my Nitocris will come like the joyful and refreshing gales, which brought sweet ease and peace to my tried and fainting soul, beset in Typhon's cave!

He paused for Nitocris (who, bending on his arm, could only answer by a pressure thrilling through his heart); her eye spoke agony, while her features wore a settled fixed impression, as of an alabaster form. 'If success should crown my arm,' he continued, 'we soon shall meet again; if not, then let us nobly bear what fate decrees. In Athor you may fully confide; and if Egypt does not wholly perish, we through the priests may still communicate our plans. Yours I dare not ask: I know they lead to danger. There alone my heart

is vulnerable ; there it bleeds, and would rebel : but great Osiris has so filled it with hope, that I can put even thee into his hands !

The reference to herself gave the noble mind of Nitocris powers of re-action, means of utterance, which, while Rameses alone was present to her mind, were utterly denied her tongue. Nitocris cast her full and melting eyes upon him—‘ Noble Rameses,’ she softly sighed, ‘ true emanation of those beings who have immortal essence, and are bounteous unto all,—how easy, nay delightful were my task, if by the laying down this little boon of life I had the power to win the safety and the peace of yours ! It is the war, the enemy, a brother’s hate, which rings in my ears, and saddens my heart with forebodings of evil : but let me not distress my hero, whose lofty mind ever gives a ray of its own brightness to my poor cowering energies. For me, my Rameses, fear nought : a father’s eye and hand will guard me, and armed with no mean powers. The queen, high-minded, trusts to influence her lord to nobler deeds, and I support her. That fate cannot be hard for Egypt’s subject, which is partaken also by great Egypt’s queen. Amenophis’s indecision, leaving all to be directed by the stream of circumstance, gives great uneasiness ; but my father has convened the priests, commanding them to be active and alert in all their nomes. The secret passages are rendered more impervious ; and

Smendis at the Labyrinth, and Tarcos in the Memnonium, wait his orders. All the southern governments to Ethiopia are in movement, despatching their troops and barges to the Memnonian plain; so that in either case the court will be fully prepared. Fear not for me. In you alone I brighten and expand, and look up to Egypt's safety; and thus plight my faith to Egypt's future great deliverer!

As these words passed the lips of Nitocris, the inspiring sounds of martial instruments gave an auspicious omen, and also that the troops were embarking, and the barges ready. 'My Nitocris,' said Rameses, with a deep blush suffusing all his countenance, 'you must take charge of these most precious and most cherished gems, types of success; they came not dearer to my heart than the charmed accents of my loved Nitocris' glad welcome from the darksome caves! I go to change them for the warrior's garb.' Passing into his chambers, he had a brief but highly important interview with Phritiphanes, who warned him again to keep apart his tent and guards from Sabacon, and arranged a system of their secret correspondence, then clasped him in his arms, and with deep solemnity bestowed his blessing on him.

His youthful form was now clothed in the tight vestments of the coloured dyes—crimson, yellow, and white, which sat close on his figure. His cuirass, quilted strong, and embossed with splendid rivets,

enclosed within its coverture a texture of bronze net finer than hairs, so close and strong, as gave security against the arrow's force. A casque of bronze, covered with a sheet of brilliant azure, had in its front a sun emerging from a purple cloud, the emblem of Egypt's hope : a buckler, wide and long, covered his manly form : a baldrich, stiff with embroideries, displayed his mystic hieroglyphic monogram, encircled with the emblem of eternity fronted by two sacred aspics, blazing with gems, the bright prize and emblem of initiation : a sword broad and sharp was also keen and dazzling bright as it hung in its golden scabbard ; and a powerful dagger, the hilt displaying a bear fretting in gold¹¹³, and threatening with his claws, symbols of Paprimis Mars, the god of war. A bow of massy size and power he walked with, and casqued quiver of bright arrows sounding at his back, completed his array ; and as he strode into the hall, where Nitocris awaited for her last farewell, his form and port had even acquired fresh dignity by the exchange of dress. The glittering robes he lately wore were placed beside her, and seemed already to divide her thoughts with him. Both great of purpose, dignified in mind, their inmost thoughts already freely exchanged, trifled not the precious moments ; but in one strained embrace they took their final parting, nor trusted either to the voice to say 'Heaven speed !' The melting lustre of

their eyes bent on each other, as Rameses in deep silence slowly withdrew, kept to the utmost point of distance the full and exquisite participation of their refined and noble spirits in one long, expressive, soul-absorbing gaze.

Passing from the portals amid the clang of cymbals and loud music, Rameses embarked, and swiftly floated down the stream. For many a mile on either bank, stretched far along the nightly gleam of lights, illumining the halls and palaces of Thebes. As long as eye could catch the slightest glimmer of her quivering fires, his eager regards were riveted upon her site; and long after darkness usurped the part of the horizon where her lustre shone, his eye, gazing on the dark gloom, tried in the shooting stars to image out great Thebes,—for there was Nitocris!

Resting upon the gilded prow of the war galley, he gazed upon the azure vault, now gemmed with stars, and as bright Sirius shone, he thought, ‘how wonderful this texture grand of Earth and Heaven, wherein these mighty orbs are hung! how ages after ages have they rolled along, presenting to the rapt and care-worn heart the trust that they are portals to some rest divine; some mighty temple, built by Phthah, the demiurgic¹¹⁴ architect, wherein this busy throbbing inmate now within me may find repose! How strangely opposite to man’s vicissitudes, and daily chance and change, flows forth

the heavenly scheme—vast and immutable, displayed in these most wondrous orbs! They make no pause, they meet no alterations; silent and slow but steadfast and everlasting, they roll in their mystic round; sure pledges, that man, however now the sport of fickle fortune, changeful mutations, and transient sunshine, shall, if his spirit quail not, soar,¹¹⁵ with the intellect which scans these luminous orbs, into their heavenly sphere, partake their eternal course, and shine in all their radiance.' Thus finding in the pure prescriptive law of moral good written within, some shining sparks of brightness not all lost or tarnished by man's fatal fall, Rameses deduced the vein of solemn consolation, which every endeavour, however humble, to approach the source divine will always find.

The night, solemn and dark and still, at length wore away, and day, such as breaks in the morning skies of eastern lands, burst forth around. They met no pause or circumstance, till great Memphis, seated on the waters, received them, whose vast population lined the shores, attracted there by the sounding instruments of the troops and vessels of Rameses their governor. All the guards were instantly embarked; a faithful officer also was despatched to guard most strictly the important fortress of Padma Mandir. The city regulated by the strictest orders, all arranged with skilful cir-

cumspection, and with steady speed; Rameses, strengthened by a powerful flotilla from the Méinphian ports and islands, impressed with presages of something important impending over Egypt, resolved to make no further delay, but hasten every means to reach Poubastis. The day, which wore along its weary hours, allowed not a moment's rest; his anxious heart revolved within its pause a thousand fearful things; even Betis saw the moment was not now to urge his usual modes of cheerful principle of action: for feelings too deep and imminent for any lesser quality than the stern purpose of great deeds and actions to control hung over Rameses, and evidenced how busy was the world of thoughts within. The only pause of restlessness and care was when the clashing cymbals and loud pealing instruments bade the evening farewell to the setting sun: then Rameses, with a look and eye of fire gazing upon his sinking beams, breathed forth 'Farewell! farewell, great orb! and ere thy burning course again comes on us, and thy morning beams salute my eyes, these arms, and this my sword will, I hope, begin their work!'

Onward they descend, and all the silent night by imperative command the soldiers rested; but as the quickening air revealed the hour of midnight past, and nature from her heaving bosom breathed forth the gales of freshness and of morn, Rameses, full armed, had them arrayed: then, strict silence or-

dered, he adjured them to comport themselves like men, as Egyptians, for their country's sake. His appeal was answered by a hand from all uplifted to the sky, as in solemn adjuration; and in a moment came upon the air a clash of pealing arms—then sunk away in sombre silence. The troops in awe grasped instantly their swords, and soon with noises, and murmurs deep, and floating distant sounds, the air was loaded. They approached the city of Poubastis, and some great event most manifestly was preparing its development.

Rameses, pacing the deck with rapid steps, gave every order—‘if they found the river thick of floats and troops, without one moment's pause to dash among them;’ and his bright gleaming sword whirling aloft to aid the order, it caught as it beat the air the morning beams, which gave it all the lightning's blaze. Onward impetuously the rowers urge the vessels' rapid flight; the clamours and clangors redouble; the sun comes forth arrayed in strength to run his course, as if to view the contest, and shining out in heavenly brightness rolled the gray mists away just as the armament of Rameses, with Egypt's banners streaming from his manned vessels, entered the confluence¹¹⁶ of the waters of the Nile. Before their eyes the city of Poubastis, on a vast range of shore, spread ample and wide before them; showing the temples of its great goddess and of Vulcan, with their pou-

derous porticos and obelisks. On the left flowed on rapidly the Tanitique branch of the Nile. On the right, the vast Pelusiac branch, and in the rich province between these streams were Egypt's troops headed by Sabacon and Bocchoris, controlled by Sosis' councils. Below the city and its district, a most important post, the wise and valiant Myris guarded the shores. But along the immense district of Aouara swarmed the myriads of the Pallie host: numerous as locusts in their destructive swarms, their armed bands glittered farther than the eye could reach. The river already was as a field of battle, so thickly sown with floats, and rafts, and glittering arms, in numerous lines, striving to cross the Pelusiac branch; another body bent their course toward Poubasti, so that neither Sosis nor Myris knew each other's situation, or could send succours from their much threatened post. Shouts and mingled noises of triumph and of death arose, as thousands strove to gain and to defend the banks. Salatis and all the chiefs were on the borders urging on their troops, many of whom had gained the opposite shores, and were momentarily increasing and contending with the Egyptians led on by Sabacon.

The battle raged with deadly fury, and the thousands on the stream advanced to join their comrades. Salatis, with Rhapses, Sisiris, Chebres, and a numerous train, was on the eve of step-

ping on a decorated raft, when the sounds of warlike instruments and shouts heard amid the battle's rage directed their attention and that of both the armies to the impetuous approach of Rameses. He leading his vessels stood conspicuous, and dashed so violently among the throng of troops, with the impetus of the rowers' utmost strength, aided by the current, that, ere the smallest effort could be made, he sunk the foremost raft crowded with troops, who appeared for a moment struggling on the waters, and imploring help, then, encumbered with their arms, for ever sunk: the next raft received the shock, which merged a number of its warlike load, and the next galley's force bore her down also; and the fleet forcing a way even into the midst of the hostile craft, the loaded Nile was choked with carcasses of the dead and dying, and their floating arms and fragments of the war. The unequal contest was kept up for some time with the rafts nearest the Sebennetic shore; but unprepared for this attack, they all perished or fled. Those rafts nearest the shore drew up within the cover of the troops, and speedily relanded all their forces. Satalis foamed with rage, thus to witness his troops' overthrow and slaughter, and a signal victory ravished from his grasp; while cries and groans announced the total ruin of those bands, who, having gained the opposite banks, were left thus defenceless by their comrades' retreat, and soon fell under

the merciless and exterminating arm of Sabacon. Rameses, pointing his sword stained and crimson, directed his soldiers' strenuous endeavours to where resistance yet languished, until the last spark was quenched and all was subdued. He was at this moment contemplating the dismal wrecks of poor mortal nature, as the dead and mangled forms floated around the vessel's sides, or near the banks; when a trait of Betis, evincing his humanity, intertwined his rugged yet benevolent character closer to his kindly regards. A warrior¹¹⁷ of the Palli, one who was plunged into the Nile by the shock of the vessel of Rameses, on emerging grasped a splinter of the broken float, and thus supported himself on the waters nearing the shore. He escaped the contact of the battle's rage; but now at length seen by all the hostile vessel's crew, he formed a certain point for the arrow's barb, and soon was destined to be made their mark. Bending their bows, two arrows whistled past him: a third, directed more unerringly from an archer close to Betis, would have sped its mark; but, calling forth his notice, he instantly struck down with rapid blow the shaft just parting from the string. He then with shouts exhorted them to spare a human being thus without resource, thus dreadfully at bay. Seizing the instant afforded by the astonishment and pause such interposition created, he flung himself into a skiff, and reaching the forlorn, despairing wretch, with his

own arms, he lifted him from his perilous position and preserved his life. ‘Oh godlike pity! how art thou allied to all the fine, the truly noble tones that sound within our unknown selves, as with a voice divine! No savage roams the earth but knows thy touch sublime—even when he knows not thee by name; and shows thy power in protecting, serving, saving some being lower in the scale than he is, and, invested with thy sacred privilege, taught to look up to him for benefits derived. Thou art¹¹⁸ indeed the form of God, and light is but his shadow.’ Such were the thoughts of Rameses, while even of the rugged soldiers looking on, those applauded who least were likely to have felt as Betis. Benignly smiling, Rameses beckoned his happy adherent to approach, and briefly said, ‘You have repaid the debt of gratitude of Memnon’s fane, and offered to the gods a tribute more precious far than richest incense.’

The struggle now was over. The Nile flowed onward in its wide and ample bosom again clear and free, save only some few wrecks and vestiges of havoc drifting by. The banks were closely lined on every side with glittering arms. The Palli, fierce and gloomy, mourned their comrades slain; while the Egyptian hosts crowding to the banks, and rushing part way in the Nile, eagerly welcomed the triumphant barks of Rameses as they approached the shore; and soon the exulting happy

parent, aged Sosis, folded his blooming and victorious warrior in his arms. The meeting was truly affecting from the deep emotion shown by Sosis, who could so truly appreciate the value and importance of his son's timely rescue, without which himself and forces would certainly have been overwhelmed. Although deeply wounded at the enthusiastic joy of the troops, and the marks of respect for his brother, Sabacon had sufficient self-control to affect a participation in the universal feeling; and at a moment, when he meditated the most hostile and treacherous proceeding, he wore the semblance of affectionate and fraternal delight. Approaching his brother, he with seeming cordiality welcomed him, and joined in the praises of his valour. Whoever now had compared the brothers, as they stood side by side, would easily have read the deep and distinctive lines of character, marking their aims and progress. In Sabacon's knit and angry brow, the ascendancy of fierce and hateful passions: in the open, gracious, and ingenuous front of Rameses, a form that knew not guile or fear. This one had blossomed into a hero, and had sublimed his faculties to high intellectual endowment: the first to a robust and strengthened frame had annexed a hardened and exasperated heart.

Rameses, with his father, brother, and guards, proceeded to examine every line of defence, directing and arranging the position with such additional

improvements as this timely reinforcement and revived spirits emboldened the Egyptian forces now to complete.

Approaching to Poubastis, Myris hastened to congratulate him with the fervour of the warmest regard. How had his heart leaped with joy as he witnessed the noble actions and gallant bearing of his friend! Embracing each other, it was some minutes ere they found words to communicate their mutual joy. Rameses, in conformity with the hints of Phritiphanes (although himself entirely freed from suspicion by the frank and open bearing of Sabacon), yet pitched his tents on the left of Sosis, while his brother and Bocchoris occupied the right.

Some days had passed away, and as yet Salatis and his troops had made no demonstration to renew their hostile attacks: Sosis, delegating all authority and trust to Rameses, tasted that repose of mind and body which his advanced years demanded; when Sabacon and Bocchoris, inflamed to the highest pitch of malice, ventured to strike a blow that resounded from the cataracts of Syene to the seven mouths of the Nile. Summoning Bocchoris at midnight to his tent, Sabacon gave full vent to the rage and jealousy boiling within him. ‘Whence, Bocchoris, arises this infatuation, which, not content with crossing my path at court, and throwing me into shade—shadow no less hateful than

unjust—thus seizes all the kingdom's strength to dare me in the very centre of my narrowed sphere? Is it not enough to blight my hopes—destroy my rights of birth and fame—but now the presuming stripling comes to enjoy his triumph, and see if he may also trample on his fallen elder brother? But he shall learn the expiring asp has still a sting!' Clenching his extended hand, he paced the tent in agony; while Bocchoris, admitting to the full the exasperated colouring of Sabacon's false views of his brother, joined with him in resolving to clear their path of such an overpowering adversary. Bocchoris, desperate in council as in purpose, assured Sabacon, he had an expedient combining his just punishment, yet stopping short of his destruction; a consummation even Sabacon felt some relenting of nature against effecting. 'As Rameses was wont on signs of danger to pervade the camp, and in silence and darkness watch the appearance of the hostile banks,' Bocchoris detailed, 'that four subtle Ethiopians, trained as slow hounds to their prey, should lurk upon his path, and in silence bearing him off, immure him in a cave, where solitude soon would correct those overweening strides which he now ventured.'

While Sabacon in bitterness assented to the full suggestion, full well he knew the cave led but to death: deluding however his judgment, and smothering that remorse he never more appeased,

he calmly lent himself to counsels and suggestions which could not fail to lacerate his aged parent's heart, to destroy a brother, and convulse his country,—all for the vain and fruitless hope, that, Rameses withdrawn, he himself should rise. Mistaken and infatuate man! thus to suppose the downward path to evil can be changed, or greatness wait on treacherous hands, or the favour of the gods on the hater of his brother—the rewards of Providence on the rebel to paternal rule. Yet all these guilty crimes, so skilled is self-love to gild the false and deceptive picture we scan over of ourselves,—all these crimes had Sabacon rushed into, without a consciousness of his sad fall, and now his heart hastened to complete their catalogue with murder.

On the same night which witnessed this dark resolve of the conspiring pair, Sosis also had conferred to a very late hour with Rameses. Far different were their councils, which concerted with anxious desire some field, whereon Sabacon might reap his share of glory, and Egypt of advantage. The penetrating eye of Rameses had noticed on the opposite shores an island of some size, which Salatis had made a depot for his rafts and stores of arms. This post was most important, and was powerfully guarded. Their camp extended in front about a mile from the margin of the river; but although the attempt was fraught with danger, Rameses considered that it might be carried by

surprise, and by cover of his galleys maintained against all the forces which Salatis could bring, while all the stores and rafts therein could be given a prey to flames: a blow which would check and injure the fame and resources of Salatis more than the loss of a battle. The difficulty lay in framing preparations to approach the banks without exciting notice; and soon Rameses, eager to promote a brother's fame, arranged a plan. The galleys were to stay unmoved; but all the troops on board were fully prepared, and ready to reach a spot upon a signal. Meantime, he had the captured rafts arranged along the banks, apparently in readiness to repel any hostile attempt to cross. He also selected, as for water games of skill, the Tentyrites¹¹⁹ throughout his army, offering rewards for the most expert and active divers, and they were constantly employed in moving to and fro the rafts. These preparations all completed, which formed the ridicule of the opposite host, the third evening was fixed on for the attempt; and Sabacon was then to be summoned to his father's tent to have the plan developed, and the means of great and certain victory put in his grasp. It was hitherto agreed upon between the venerable father and the noble Rameses to keep the plan most secret, even from impetuous Sabacon, lest his eager and unreined temper might compromise the almost certain success. Fatal precaution! how does fate weave thus the texture of our lives! and leaving us to mix some

shining threads, to mark the pattern nicely formed wherein we joy, instant her busy fingers twist the continuing lines, and work upon it every care and every woe! While Rameses and his father, thus unobserved as they fancied, prepared their bold and well directed enterprise, Sabacon and Bocchoris, more deeply angered by a scheme projected and undivulged, conceived it was some new device to elevate the fame of Rameses, and felt themselves most injured, and more strongly they resolved to strike the blow they meditated.

Two nights had passed dark and opportune; and on the last, Rameses, whose mind was goaded by the deepest anxiety to effect his meditated purpose, narrowly escaped the fate prepared for him. He had left his tent, and on the margin of the Nile watched the opposite islands and its banks, if any lights or indications of unusual stir might show their alarm or suspicion of his purpose. Wrapt in a sable bear-skin, and a casque of brown, he kept himself unknown, that his eyes might view, thus free from observation, all the shores. The password kept the sentinels in quiet ignorance; but as he crossed a clump of sedgy papyrus, the emissaries of his guilty brother, watching close behind their covert, collected themselves to spring upon him unexpectedly. Already they had moved,—the rustling of the sedges turned Rameses' attention to the spot, —when several lights, issuing from his pavilion in

the distance, alarmed the villains, who retreated into their covert ; and Rameses, unconscious, passed by them onward to his tent.

Meantime, although to all appearance Salatis and the Pallic warriors lay silent and unsuspecting, the disappointment and disgrace of his bold attempt to cross the Nile rankled most deeply at his heart. Aware that Rameses and Sosis, and the inspirited Egyptian army, would need far other efforts than the plans and measures which would successfully have coped with the brave but impetuous Sabacon, Salatis had passed the days since his defeat in preparing all his enormous forces for a vast and overwhelming effort. The floats collected and arranged, he had employed the island in which Rameses meditated his attack as a blind to mask their numbers. With rapid energy he had prepared means which he deemed ample to attain a sure revenge, when the games on the river withheld his arm until they had ended, as he felt the risk too great to make his passage in face of the instant force which would await his first movements. Salatis, therefore, crouching as a leopard, was preparing to spring upon his foe the moment any dormant hour arrived which should relax their present vigilant position. All these parties worked as they thought their individual and secret will, while all alike evolved the purposes of a higher power, proving all, refining by the trial those who deserved the boon.

The expected night drew on, and Rameses, most anxious as the time was come, having prepared the chosen bands, despatched the messengers to summon Bocchoris and Sabacon; while Sosis, taking an early rest, refreshed his aged frame for all the scenes of victory he joyfully anticipated. One short hour was all the time the summons left, before both Sabacon and Bocchoris were required to meet within the commander's tent. Alarmed at the unusual summons—a midnight summons—Bocchoris resolved to give fresh vigour to the ambushed Ethiopian slaves, and hastened to the spot, when his eye, sharpened by hate, saw distinctly in the gloom the form of Rameses approaching in his sable garb. He came to pass away the anxious instants, and for the last time to mark the foe's appearance; thus cheating time, and allaying the anxious and foreboding thoughts which crowded on his mind. Approaching the banks, he found them wear the solemn stillness and the deep repose of night; Nature herself seemed sunk into an awful pause, as if conscious of the meditated horrors of the approaching day. 'How soon,' thought Rameses, 'will these deserted banks, this tranquil stream, become ——' More he might have thought, but the instant grasp of ruffian strength pinioned his arms, and a thick quilted cloak thrown over his head, and bound round him, prevented every sound. In a moment his hands and feet were closely bound, so that with-

out a struggle, or a word, he fell into their power. For some instants the surprise, the horror, the overwhelming thought of the prepared enterprise thus frustrated, produced an inward shivering and convulsive heavings so strong, that the dark and obdurate assassins thought his life was gone, as they swiftly bore him to a neighbouring bank. Immediately a common litter, such as is used for wounded soldiers, received his mute and defenceless frame therein: instantly they covered him with a mantle, and by his signet, which they carefully purloined, in a few fleeting minutes they were without a hinderance beyond the outskirts of the camp. In rapid haste they travelled some miles, a time which seemed to the agonized heart of Rameses an age. What thoughts revolved, what dreadful whisperings within of horrors, unallayed by a single solace! Who thus tore him from his father, friends, and army, when his arm was lifted up, even in the moment he fondly deemed of sealing the deliverance of his country? The Pallic foes it could not be; for they bore him inland, in the Egyptian provinces. Could it be his brother? The horror of the thought suspended even his respiration. For what fate? Thus he tortured his aching mind, until the litter rested, and soon, by the chill, he felt it entered a subterranean passage. A jar of creaking hinges announced an opening door; he was borne swiftly within. The mantle was withdrawn which enve-

loped him, and he beheld a chamber of death, and four fierce and gloomy Ethiopian slaves before him. The chamber was sepulchral, and its walls displayed the triumphs of Typhon over the human frame; it shone in every varied symbol, and was singularly beautiful, softened as its brilliant tones became by the light of a sepulchral lamp pendant from the roof. The embalmed tenants of this last abode were ranged around. Such was the appearance which an instant glimpse gave to Rameses; but he turned the melancholy fulness of his eyes from these extraneous things upon the savage bearers of his person. They were tall and bony Ethiopians, of a deep and glossy black; large iron rings around their arms and legs declared them slaves; and the inscribed monograms to his quick eye appeared those of Bocchoris. More he was not permitted to know; for placing their fingers on their lips, and three of them drawing forth daggers, they menaced him with instant death if he spoke or stirred. Ere they unbound him, they diligently searched and took from him every weapon; and the fourth, casting a momentary glance, wherein was seen a look of deep compassion, placed a jug of water and basket of dates. In a moment's time they withdrew the bandage on his arms, and in the same instant swiftly vanished through the immense marble portal, which closed as if hermetically fast upon its granite pivots; and Rameses was left alone, immured beyond all

power of call or help, buried among the dead. Who shall speak the heart-rending reflections that for some hours agitated his noble virtuous soul, aware how vain were struggles or endeavours to deliver himself from the enormous marble sepulchre that thus inhumed him living!

From suffering Rameses, who, bowing beneath a blow that levelled to the earth his hopes, experienced still deeper than all other woe the horrors of brother's hate,—who yet derived even still a feeling, a consciousness within of virtue, which preserved him in this first overwhelming moment from despair,—let us turn to the successful Sabacon. A fleeting hour scarcely passed ere he would have given worlds to have retraced his steps, to have withdrawn the blow, but that, his pride and stubborn nature repelled. A slave had scarcely intimated that the snare was successful, and his brother was in Bocchoris's power, and borne beyond the camp, when he was summoned to his father's tent. The absence of Rameses at first excited no surprise, acquainted as Sosis was become with his nightly walks and vigilant and constant toils. The delighted parent, therefore, proceeded eagerly to unfold to Sabacon the noble scheme of Rameses; the plan prepared to give him ample scope for glory, and the tender delicate device by which its perfect honour would redound on him alone. The whole arrangement, step by step, the sanguine heart of Sosis developed, with such

appeals to brotherly affection, such encomiums on his noble-hearted brother, as he conceived would best rekindle Sabacon's extinguished love; and more he might have still continued to declare, for Sabacon, tortured to despair, bereft of speech, almost of sense, knowing the horrid plot that very moment perpetrated by his orders, felt his ears ring with sounds unearthly, his hair erect itself, and every presage of approaching furies. The very goal within his reach,—success again his own,—renown,—glory,—a father's and a brother's love,—the contrast of what would have been, with the ideal murmur of that brother's sighs, defenceless, even now in Bocchoris's bloody hands,—rushed on his soul with such overwhelming power, that, uttering a deep groan, he fell senseless at his father's feet.

Sosis, ignorant of every thing that so soon would reduce himself to as pitiable a situation, astonished and alarmed, made signals for instant help, and despatched fresh messengers for Bocchoris. They returned without success, for Bocchoris could not be found: in fact, he, anxious and alarmed lest the resplendent virtues of brave Rameses might move the stony hearts of his assassins, had left the camp to hover at a distance on their route, and watch them to the cave. The messengers for Rameses were also unsuccessful: he could not be found; and to the now equally alarmed and terror-struck parent every moment seemed to come fraught with fresh

horrors on its wing; for Betis, rushing to his presence on the appalling rumours through the camp of Rameses missing, gave free vent to his dread and deep suspicions of the savage Bocchoris. More he would have uttered, for the name of Sabacon hung on his lips; but the sharpened fears of Sosis needed not the sound to guide this arrow also to his heart. Distracted with the scene, Sabacon borne senseless to his tent, himself alone, he was alarmed by sounds of murmurs and dissatisfaction among the Memphian guards and mariners, who, adoring Rameses, and now, from gathering crowds and whispers, suspecting treachery, withdrew from the Egyptian camp, denouncing vengeance against Sabacon.

Sosis, appalled at the accumulation of such horrors, seeing the opportunity lost for ever, so skilfully prepared, matured, and ripe for execution, himself bereft of every arm he placed his earnest trust in, his army disunited, and in confusion, was yet to taste the dregs of misery's cup, ere he saw a moment's respite in a bright gleam of glory, with which he sunk as warriors long to die, into the arms of everlasting rest: for now the scouts and sentinels came running with the tidings, that far and near the horizon blazed with arms around, and the island opposite had sent out unnumbered floats: already the Nile was thickening with the multitudes, eager for the battle. Having fully ascertained the loss of Rameses, also the bitter conviction, in his silence, that

the blow was given by Sabacon, the aged Sosis welcomed the coming storm. Calling around his old and valiant warriors, he exhorted them to fight for Egypt, to bear testimony to his end, to bear his form inanimate, if power was given them, to the sepulchres of his fathers: then, taking a cup, he sprinkled it in full libations on the sands, an offering to the god of armies, uttering oft the name of **Rameses!** His own forces drawn out, alone appeared arranged to meet the darkening storm; for Sabacon's division clustered around their stern commander's tent, whence neither sound nor sign was seen: while the division of Rameses, his galleys and the soldiers, raging with fury at his loss, clashing their weapons, kept aloof, and threatened even their friends.

Flying from rank to rank of his troops, exhorting and animating all, the fierce and furious Salatis appeared, surrounded by his guards. Unable to explain the cause of such a free and harmless passage of the river, his undaunted heart leaped at the sound of battle, and disregarded every thought of stratagem and danger. Rapidly condensing all his swarming troops, he poured impetuously upon the bands of Sosis. The battle raged with fury; for the deep and solid squares of the aged veteran received the shock with firmness, and by their fixed javelins carried death through their opposers' ranks. Man fought to man, the earth grew slippery with their

gore, and neither party moved or receded, till Sosis, clashing his buckler, charged with such vigour, that their Pallie foes retreated even to the banks. Salatis, inflamed with ire, urged them again onward, pointing to the Nile, that there was their grave, if unsuccessful. Driving his horse into the throng, he animated all; and the vast numbers pressing onward enabled him nearly to surround the aged Sosis, who, fighting most valiantly, was soon surrounded by the pressing Pallie troops. At this time the division of Rameses sought to mingle in the battle, forgetting even their loss in the presence of his foes, and feeling only that they were Egyptians; but the time lost had passed irretrievably away; and such divisions were already mustered around their position as isolated them from affording the least relief. Salatis, perceiving that the whole vigour of the enemy flowed from the daring and unexampled efforts of their aged general, hastened to plunge amid the battling throng. His brother Chabres was preparing to pierce Sosis with his javelin, when the veteran by a stroke on his shoulder felled him to the earth; and stepping on his body, lifted the dropping crimsoned weapon to the sky, defying the haughty king. Crowned with glory, having achieved wonders of valour, and piled the field with dead, in this moment of his career a random shaft transfixed his throat, and mingled him with the heaps around.

The increasing tumults even broke on Sabacon's

dark and gloomy horrors. Looking from his tent, he caught the instant when his father's arm and sword were uplifted above the throng : his scattered senses recovered from the shock to see his father's fall. He uttered a savage yell, seized his sword and buckler, and rushed upon the foes. His troops, without order, followed, hacking their way through all opposing enemies, until Sabacon had reached the spot where Sosis lay, his followers with gigantic efforts clearing a little space around ; he then, taking the prostrate arm, gazed upon the venerable and sublime countenance of the expiring hero, who for a moment opening those eyes already dimmed with death's approach, recognised his son—his offending son. One bright ray relighted up their fading orbs, assuring him of a father's love, stronger even than death ; one pressure thrilled forgiveness through Sabacon's desolate and despairing heart, and Sosis sunk to rest. Exchanging instantly his sword for that in his dead father's grasp, Sabacon commanded all around to save and bear away his father's body. Plunging into the thickly crowding masses of the foe, they fought for revenge, until breaking through their lines, Sabacon showing resistless force, with his thinned and weakened bands, bearing his father's body, cleared their path, and repaired a few paces from the spot where the Egyptian squares still struggled against the overwhelming foes. Salatis, afraid to hazard his certain victory, restrained his

ardent followers from following Sabacon until their triumph over the troops of Sosis was complete.

While this deadly struggle lasted, the unwonted sounds alarmed and hastened the steps of Bocchoris, now flying on the wings of speed, returning from the desert, to gladden Sabacon with the sweet tidings of his brother's capture. Ascending the rocky ridge which overlooked the Nile, he saw the bloody spectacle, and was witness to an army's ruin, and a kingdom's overthrow, both effected by his treachery. Recognising Sabacon's banner, he plunged into the fight with his black slaves, and soon fell with them under the swords of the clustering Palli. Death won a bloody harvest of all the flower and strength of Egypt's armies, which perished with Sosis; and the survivors were lost to her defence; for, stung with madness at his barbarity to such a brother, and with agony at his fame for ever lost, with tenfold despair at the death of such a parent, Sabacon, with his surviving bands, fled to a crowd of ships which lay near to the banks, and hastily embarking the relics of his forces, they descended the Phathmetic¹²⁰ branch, whence, crossing the Delta, he buried for a time himself and his bitter unavailing remorse in the fastnesses of the great fens of the northern branch of the Nile.

Betis, in agony, flying to the amazed distracted Memphians, urged them to save their vessels from the savage Pallie foes; on which they quickly em-

barking, sailed to the opposite shore of Poubasti, now lined with spectators, watching the issue of this dreadful contest. Here he communicated to the sad distracted Myris the eventful horrors of the night, the disappearance of his master, Sabacon's remorse, the death of Sosis, and the total ruin and defeat of Egypt's armies. By his urgent counsels, while messengers were instantly despatched to Thebes, to say the ruin rolling on Egypt, Myris, collecting the few surviving fugitives, and preparing to defend the passes of the Nile, resolved to devote himself for the honourable end of procuring to his king a short and brief delay. But Betis, overwhelmed with deepest grief for Rameses, soon as the terrors of the sudden change abated, resolved upon returning under the covert of the approaching night, and hovering over the field of battle, to seek if any link might yet be traced, leading to the disastrous and sudden disappearance of his master. Eagerly he watched the setting sun, which, as in emblem of the awful day past by, set in dense clouds, crimsoned with blood. He watched eagerly for night ere he prepared for an exploit fraught with such danger. With tears he visited and fed his sable favourite, and much caressed and stroked his glossy wings, then gave him liberty.

While yet this faithful being mourned and wept, with horror on his features, Athor appeared, excited by the distressing tidings of the loss of Rameses to

throw off all caution and disguise. The intoxication of success prevailed through all the Pallie hosts, who now boasted of overwhelming the lands and fortresses of Egypt, and set no limits to their hopes, especially as they learnt that Rameses, him whom they chiefly feared, was gone. At this saddening rumour, Athor, heart-struck, hastened to Poubasti, where he found Myris, Betis, and the surviving few of Egypt's armies, a prey to deepest grief. Questioning closely how and when Rameses disappeared, comparing also his detail of Rameses' plans of inspecting under covert of the night the hostile camps, coupling it with the disappearance of Bocchoris, and Sabacon's sudden and mysterious illness, Athor could not but augur that he might yet survive, ensnared by treacherous hands; but how or where to find the clue, appeared impervious and unsearchable. One thing he resolved upon, to venture forth when night should throw her mantle of darkness on the earth, and search the bloody field. As night drew on, Athor made Betis exchange his garments for a mute's plain dress; and charged him strictly, whatsoever straits encompassed them, to make no noise, nor use his voice. With a heart steeped in bitterness, yet could not Betis suppress his native bias, while he made answer only by the shrug and nod of the mute's passive obedience. Athor himself, in the dress of a Pallie warrior, was versed in every pass; and they soon committed

themselves to the humble catamaran¹²¹ of reeds, and paddled across the stream; there, challenged by the sentinels, they both had perished, but for Athor's quickness with the watch-word, and assertion that he had brought secret intelligence from Myris's camp. From Athor's detail they learnt that Myris was resolved to dispute their passage, and felt himself in strength to check their progress. Such well arranged details flowed from the lips of Athor, that a predatory band prepared at early dawn to pass the Nile were ordered to suspend their purpose, until the victorious monarch, by his personal observation, saw the nature of Myris's defence. Meanwhile Athor and his mute obtained free leave to search the field, and seek the body, as Athor stated, of a friend revered, lost in the battle. Soon the thickening heaps and soil ensanguined, covered with naked lacerated forms, proclaimed the horrid strife. The dead lay piled in heaps, and towered as if a vast mound, where Sosis had so long struggled with his foes, and kept the scale of battle dubious; but not to seek these mangled victims, the prey of death; but to trace out the last track of Rameses, through the clue afforded by Betis's narrative, and seek to what point it led, was Athor's search. Their torch flared on the night, amid ten thousand others, stripping the dead, and adding horrors to the dreadful plain. With trouble infinite, old Betis tracked the line toward the ridge,

and dubiously was moving to and fro to catch some glimmering trait, when a deep groan issuing from a vast pile of slain, upon his right, attracted all his notice: soon another followed; it was of such still anguish as thrilled his inmost soul. He held his torch over a form extended by him, whose cloven skull declared how fearfully death had dealt with him: most clearly thence it came not. Underneath a warrior lay, richly dressed, but rudely mangled, twenty wounds appearing, each of which were singly mortal. His visage, fierce in death, struck him as if known, and known in horror; for looking closer with his blazing torch, he fully traced the stern relentless brow of Bocchoris, for ever fixed in death, and his convulsed muscles spoke how horridly the tyrant seized his victim. Calling hastily to Athor, they wondered how and whence he could have joined the battle; and lifting with difficulty his gashed form, which by the action still oozed with blood, another deep and sullen groan close at their feet attracted both, and made them hastily drop the lifeless Bocchoris, when they perceived, heaving with torture, an Ethiopian, extended by his side. ‘Lift him, gently raise his head,’ the prudent Athor whispered; which done, he took a flask, ready prepared (knowing the scenes he visited), and poured a part into his throat. The wretched being groaned, became convulsed, and, after a deep sigh, slowly opening his white and ghastly eyes, fixed them on

Athor, but knew him not, for he was by garb a Pallid foe, and slowly reclosed their lids. Placing him against a heap of dead, Betis rejoined Athor, when the Ethiop reopening his eyes, gazed on his features, uttered a piercing shriek, and murmured, to the astonished wondering Betis, the name of Rameses. Both were appalled and amazed: it evidently was a chord of union; and when they thought on Bocchoris lying near him, they resolved, at every risk, to try and save the slave, and bear him to the camp of Myris. Making a litter of the sedges near, they bore him to the banks, still unmolested, each marauder prowling only for his midnight prey. Some came near them, suspecting gold or jewels; but seeing only a wounded and apparently a dying slave, with jeers and laughter quickly left them. Bandaging two catamarans together, they placed thereon the groaning slave, and committing themselves, with him, to the stream, they by arduous struggles sped their course, and safely landed on the shores of the city of Poubasti. Hastening to the sorrowing Myris, they communicated their hopes, who instantly had the aid of skilful surgeons. Every effort was exerted to revive the almost expiring sufferer. His wounds were deep and dangerous, nor could they answer for the event; and, as if spent in the effort of removal, he lay in deep insensibility, with eyes closed, and every symptom of a crisis. Three days, long and tedious to be borne, it lasted;

On the fourth night sense revived, and he saw himself extended on a couch with Myris, Betis, and Athor watching near him. Instantly he feebly clasped his hands, exclaiming, ‘ Oh, where is Rameses, our noble victim ?’ And seeing by their gestures he was lost to them, he wrung his hands in wild despair. At length, ‘ Fly !’ he wildly shrieked, ‘ fly to the caverns south of Sahrasht ¹²² ! there he lies immured in a sepulchral cave and starves : his food was only for two days !’ Recovering himself, he gave more ample details ; and in few moments, under the shade of darkness, Athor, faithful Athor, with Betis, vanished with the lightning’s speed. ‘ In vain,’ he groaned, ‘ in vain ye fly ; he is destroyed, and I, wretched for ever, am his murderer ! Never since the door closed with thundering sound has the melting fulness of his speaking eye departed from my vision. Gladly I followed a savage master to the field, and plunged amid the fight, where, giving and receiving death, the sword soon punished the treachery of Bocchoris, and smote us all !’

BOOK XI.

A R G U M E N T.

Sabacon, acquainted with the intended plans of Rameses, and overwhelmed with horror and remorse, retires with the remnant of his troops towards the mouths of the Nile.—The peculiar district of the Fens, the haunt of outlaws and robbers, described.—The wild banditti, struck with the bravery of Sabacon, offer him a refuge in their fastnesses, which he accepts.—His despair assuaged by solitude; and the character of the inhabitants.—He resorts for consolation to the celebrated oracle of Buto.—An engagement between the banditti and a detachment of Palli, who are conquered and destroyed.—Sabacon chosen the ruler of the Fens.

SABACON felt the deepest agony and despair as he recovered his recollection of the past, while his vessels descended rapidly the Phathmenetic mouth of the Nile. Plunged in gloom and horror, his father's corpse lying on a couch beside him, it was with difficulty any of those most intimate and admitted to his confidence could intrude on his grief. The wretched condition of his feeble band, and the desperate state of public affairs, added to the exasperated tone of mind he experienced, decided Sabacon to bury himself and his late aspiring hopes

and aims in the Bucolic marshes ; where, apart from the world, and separated from all its habits and pursuits, he might indulge that depth of alienation from his kindred men which the crimes his conscience accused him of made most congenial to his feelings. The asylum which he thus chose for his abode, and toward which he hastened as if its vast and dreary fastnesses would have shut out his remorse as well as all his enemies, was one of singular strength and wildness. It comprised the important province¹²³ contained between the Phathmenetic and Sebennetic branches of the Nile, stretching to the ocean ; a most important district, containing the widely extensive and beautiful pasturage for oxen and cattle, whence it derived its name of Bucolica¹²⁴. In the line and limit of its control it contained also the celebrated and famous oracle of Latona, in the island of Buto, which, as well as the floating island of Chemmis, were considered the most sacred in Egypt, as having been the refuge of Isis, and where she hid and nurtured Horus from the pursuit of Typhon. This immense district was revered as arising solely from the all bounteous Nile, similarly as the Ethiopians declare Egypt was formerly no part of the continent, but a sea at the beginning of the world ; but that afterwards it was made land by the river Nile¹²⁵ bringing down slime and mud out of Ethiopia.

Whatever may be the pretensions of these two

ancient nations; the district now made the retreat and hiding-place of Sabacon was manifestly so created, and, from natural causes of strength and concealment, had long been the asylum and defence of impervious security. The entire district was covered with marshes, extending even to the Bolbitine mouth. These vast pasturages were always the covert of the criminal and the robber, who, inhabiting them as a sure refuge against the pursuit of justice, became here a systematic defier of the laws. Alternately exercising the pursuit of shepherds and robbers, they became the most turbulent and warlike of the Egyptian race; and this spot was resorted to by refugees and slaves from all parts of Libya and Ethiopia. Their physiognomy and character separated them in a great degree from the Mizraim race, and resembled more the mixed Ethiopians. This district spread around a region all sloping into an immense natural basin or hollow, wherein the waters of the Nile soon, during the inundation, formed an immense and magnificent lake, of profound depth in the centre, shallowing gradually toward its slimy banks and borders, diversified with tufts and knolls of papyri and rushes. Amid these eminences the refugees and inhabitants have their cabins on little elevations, just maintaining their existence above the level of the inundating waters, where the vast space resembles the ocean spotted with islets. Others of the residents of this

singular district tenant their barks, which entirely become their abode, as well as their means of transport from place to place: devoted to aquatic habits, they pass their whole lives in large floating vessels as fishermen, devolving to their wives only the maternal duties and care of their infant children.

Every feature of this district wore an untamed and unrestrained character, analogous to the wild grandeur of its natural scenery. Such was the spot towards which Sabacon directed his vessels, now containing the wreck of his troops. Himself buried in despair, and reckless of the future, he had gained the confines of the marshy lands; while, absorbed in grief, he left all their guidance to the direction of Sethon, who, next to Bocchoris, had ever ranked highest in his confidence. It was the intention of Sethon to remain a sufficient period of time at Busiris to refresh their men, as well as to provide for their hospitable reception in the savage asylum they were seeking. The royal residence of Sais was also before them, and the temple and oracle of Neith, which Sethon would fain have consulted upon the present overwhelming crisis; but the unexpected appearance of the pursuing foe threatened them with total ruin. For Salatis and his officers, seeing the daring valour Sabacon had displayed, as well as the considerable forces which he carried toward the north, had determined upon an instant and most vigorous pursuit, that they

might leave no enemy behind them. Seizing every where the vessels abandoned and neglected in their first panic, a great number of the bravest Pallic troops ardently and closely followed Sabacon, and now approached his station. But although despair had marked him for her own, the very depth and severity of his inward reproaches made him far more terrible as an enemy. Thus at bay with his pursuers, drawing his vessels across the stream, and manning them with his archers, himself foremost in the fight, he displayed such an heroic valour as more than counterbalanced the daily increasing numbers of his enemies.

After two days' fierce resistance, worn out by fatigue and exertion, Sabacon was catching a disturbed and agitated repose, when some skiffs, filled with a wild and savage crew, approached from the north. They were received with welcome eagerness by Sethon, and expressed themselves as deputed from Nichochis to offer to the troops and person of Sabacon the shelter of their marshes. They were instantly brought to his presence; and, aware of his inability much longer to maintain the combat, and grateful for the timely aid, he gladly received the proffered welcome of these rude and hardy outlaws. In silent haste, ere morning dawned, he had descended the Nile, led onward and guided by these strangers. Even in this wild district the dreadful news had resounded which placed Egypt

at the mercy of her invaders; and although often engaged in hostile enterprises against their monarch's authority, these predatory bands felt that their existence might also be endangered by the event which brought Egypt under the tyranny of the Palli. It was therefore with great anxiety that they heard of the struggle approaching their haunts; and the matchless daring and bravery of Sabacon were scarcely known ere they resolved to solicit his taking refuge among them, whereby they acquired a general, and strengthened their means of defence. Guided by their knowledge of the stream and its channels, they soon arrived at the point where it became necessary to abandon the vessels, and embark on board their light canoes of papyrus. The passes, difficult in their nature, and impervious to any but themselves, become an impassable rampart; and the immense quantity of reeds which cover the marshes, as well as the closely winding banks, are an impenetrable intrenchment, most artfully improved by infinite labour, so as to form a countless variety of obliquely winding and labyrinthine passages, known perfectly to themselves, but dangerous and inaccessible to the hostile invader. Covered by these difficult ways, which are vigilantly watched, they are exempted from all dread of surprise; and the avenues in some parts communicating with the waters of the lake, being extremely shallow, they are only navigable by the light and buoyant vessels

which they use; their make so extremely slender, that in the various parts of the stream where the land is firm, they take them instantly on their shoulders, and transport them to another and deeper channel, in which they again may launch, and float on the waters.

How mournful did the procession appear which arranged itself on the banks of these formidable marshes! The troops of Sabacon, reduced to a scanty band, and of these a third wounded; their persons worn and bloody; their arms such as they seized amid the confusion and alarms of the night, irregular and promiscuous; the standards and equipments also mingled in the same disorder; all evincing the perils past: but above all, the grand and prominent figure of Sabacon, his plume and casque of sable hue, but not as gloomy as the visage which loured beneath it; his dress spotted with blood; his whole deportment majestic and impressive; his senses holding communion with nothing but his own proud and embittered spirit, and no object to occupy his thoughts but his father's corpse. Such were the principal appearances of melancholy, disorder, and suffering, of the harassed warriors.

As they were conveyed swiftly through these winding straits, they observed with joy the impossibility of any invading force ever penetrating these barriers: on all sides around the rushes approach the stream, so as to place every passing vessel on the waters

wholly at the mercy of their watchful ambush : and such is the character of the soil, that none but the outlaws, who have acquired an entire knowledge of their deceitful character, can venture to land ; as some, although to the eye sound and firm, become destructive quicksands, and instantly swallow up the incautious beings who trust to them. Around grow abundantly the papyrus¹²⁶, from six to eight cubits in height, affording a nutritious root for their subsistence. In other parts of the lake appeared the flowering lotos, Egypt's pride and veneration, here especially of eminent importance ; its wide spreading flowers giving beauty to the banks with their expanding petals. The inhabitants dry the seed, and bake it into bread ; and the root, the size of an apple, they roast and eat. Some of their boats, so light and buoyant, are formed of a thorn much resembling the lotos, but strong and tough, adapted for their use, and most ingeniously built, exciting the surprise of their guests : for the Egyptian warriors looked with wonder on the numerous wild and savage forms that clustered round them in their barks, as they proceeded through the passes ; while ever and anon the rushes waving aside in the cool breeze, discovered ambuscades, seated securely, far beyond all reach of danger themselves, but in a state to inflict certain death on every rash intruder.

These banditti were tall and hardy ; their hue generally a deep black, resembling the jetty Ethio-

pians; their head bare, with long dangling matted locks flowing over their shoulders¹²⁷, to inspire terror: their horses, with which their marshes abounded, with long thick hair, carrying neither saddles nor harness, but wild and savage as their riders. Such were the inhabitants, whose gestures and disorderly habits were strongly contrasted by the sombre and matured discipline of the Egyptian bands. They soon launched into an immense lake, spreading on all sides far as the eye could reach, adorned with numerous isles, all clustered thickly with the mud and reed cabins of this wild race. Other spots, which were uninhabited, were wholly covered by immense papyri, whose height exceeding far the stature of man, and their leaves thickly interlacing together, formed resorts altogether dark, sombre, and impenetrable. The largest isles were covered with rows of cabins, so as in numbers to resemble cities, but to the eye scarcely discernible from the soil; and among these was Nichochis, the destined point of Sabacon, which, exceeding all the others in extent, was rendered so impervious as to be an inaccessible asylum. Placed in the centre of the marshes which surround it on all sides, it is only attached to the main-land by a narrow isthmus of eight cubits in breadth, and of great length, open on every side to the lake, which effectually protects it from all enemies.

The sun was high in the horizon when Sabacon

and his tired followers were brought within its rushy banks, and received all the hospitable welcome this savage course of life could bestow. To Sabacon the exchange from palaces and courts, where all corroded the wound his self-love had suffered, to a spot wild and terrific, displaying man in his native state, unsoftened by culture, and untamed by laws, was indeed a boon most grateful beyond all other alternatives. His heart, a prey to the evil passions of revenge and hate, had received a wound of mortal anguish, in the developements of his brother's bright and exalted character. Too fierce to own his error, but too sensible of all his intended crimes to remain fully satisfied with those glosses, whereby, through the aid of the suggestions of Bocchoris, he had hitherto blinded himself, he had passed the hours after he was borne from his father's tent in vain and rapid changes of resolve about his captive brother, and in imploring the gods for the return of Bocchoris, that he might reverse his deadly purposes, own all his guilty suspicions, and at his brother's feet receive his forgiveness. But he was not so destined to recover his peace of mind. The fatal night, already delineated, along with its tremendous combat, broke all his plans, ruined every budding hope of reconciliation, and threw him a fugitive with his father's corpse amid the desolations of the fens, leaving his brother, as he feared, either already a victim to the cruelty of Bocchoris, or, abandoned

and neglected, a prey to the more dreadful death of famine.

For some days after the battle he had lingered on the banks of the Nile, hoping yet dreading the appearance of Bocchoris, of whose fate he was ignorant. But this anxious hope disappointed, he had relapsed into the deepest gloom. Cut off by his mental exacerbation from the sweet solace of hope, he welcomed the grand and simple character of the scenery around him; it transported his imagination to the early ages of the world; and in the wild republic with which he was environed, their nomade feelings and bold undaunted habits, he thought he breathed more freely than he could have done amid the temples, palaces, and streets of cities. Captivated by his ready adoption of their hardships and privations, his innate disdain of all indulgence,—viewing with admiration his grandeur of mien and noble port,—having also heard the wonderful details of his valour on the Nile, from those emissaries who were sent to conduct him to Nichochis¹³⁶,—the daring untameable spirits of the fens yielded to him implicitly an homage, the more genuine and effective, because it flowed not from necessity, but was their involuntary tribute to a proud superiority. Sabacon, although thus sheltered from all evils with his followers, and deriving a solace that he at least had brought them to a haven of safety, was however

nightly visited by such horrors on the uncertainty of his lost brother's fate, that he resolved to visit the shrine of Latona, and seek her protection and advice. No sooner were his wishes known, than the wild tribes around prepared, according to their rude ideas, to furnish forth an equipment that should mark their respect. The evening was calm and serene, and the sun as it set gilded brightly the edge of all the horizon, spreading a stream of lustre on this vast majestic lake : its waters were covered with boats, all of them fishing and exercising their evening avocations and sports. In some the females, with their infants at the breast, sat upon the benches, looking merrily upon a scene that gave them much interest. The borders of the numerous isles were edged with flocks of the stately flamingo, which glowed in the setting beams as fires. The ibis, heron, and various aquatic birds floated around, with their cries giving an impressive tone to the evening's silence, which undisturbed, save by Nature's tribes, brooded still and awful on the waters. Here and there were boats, where the parent, absent on hunting parties, had left his children safe in their floating house, fastened to the beach by leathern straps : these dark and swarthy imps laughed loudly as their piercing eyes descried the strangers. The scene was Nature's own—a lake magnificently full, with its sedgy islands spotting all its surface, and

with every brilliant hue of feathered fowl upon the wing. No cities' towering structures marred the light, or broke the still silence of these shores.

It was at this hour they prepared to convey Sabacon to Buto, and soon amid the group appeared various canoes with rowers chanting a plaintive song. Two canoes contained the priests, savage and wild, for in these haunts all partook of the terrible and sublime; and when their hostile incursions brought them back with spoils and captives, human blood, most horrible sacrifice! besmeared the ensanguined altars to the savage Mars. A chief followed them, dressed in flamingo plumes, and a boat with attendants sounding their warlike flutes and clarions, whose tones, though harsh, floated on the vast lake, echoing amid its winding scenery. Sabacon, seated in a larger vessel, his father's corpse beside him, wore on his gloomy features a settled darkness, overspreading also all his faithful followers; viewing the impressive countenance of Sosis, his wounds apparent, the look serene, though fixed in death; far happier in thus sharing the fall of his beloved country, than as Sabacon, a prey to misery and despair. Numberless clusters of boats all crowding round to testify their feelings as he passed onward, the sad procession soon left the sympathising bands, the widely-spreading lake, and gliding along the narrow outlets, they found darkness already fallen on the earth, as they swiftly swept their way, im-

pulling forward their light canoes, rapid as the evening water-fowl to their nightly rest, toward the sacred fane. Wrapt in his cloak, and inwardly groaning with those tortures known only in the breast where dwells remorse, Sabacon concealed himself and his agonized feelings from those around; thus he approached the sacred shrine, near which the boats remained until the appointed hour of sacrifice, having entered the deep and spacious lake wherein stands the sacred island Chemmis, most sacred in that formerly its palmy shades were the retreat of Isis with the god Horus, when, escaping from dread Typhon's rage, the island floated on the waters, and preserved them from the destroyer. Its majestic palms and consecrated groves skreened a temple ¹²⁹ dedicated to Horus as the solar god, adorned with three altars. Here Sabacon took his solitary seat, and awaited the slow hours that might lead him to Latona's shrine. As he gazed on the neighbouring city, its vast size and splendour renewed the distaste wherewith he again contemplated the edifices of man and the pomps of life; while, notwithstanding his wounded mind, he could not but admire the stupendous grandeur of Latona's temple, and her porticos in front and around it of forty cubits height, enriched with the palmy cornices, and displaying every feature of finished magnificence. The deep and solemn shades of the wood of palms suited with his sombre and anxious feelings,

growing more and more saddened, until he received permission and directions to approach the shrine. In the interior of the temple stood this unequalled and stupendous adytum of the deity, whence issued those celebrated responses, revered throughout Egypt beyond all other holy oracles. The sacred shrine itself was one vast monolithic stone, one hundred and sixty cubits in circumference, most wondrous, and beyond all comparison the heaviest mass ever moved by human power. Beneath this mighty massive cell was a fissure, whence in darkness and deep gloom the sacred sounds issued. It was with wounded pride as well as anxious thought that Sabacon paced the porticos: they renewed somewhat of an angry tone, allied to his jealous dread of the loathed preference given by the priesthood to his brother, which instantly disappeared before his better feelings; and when brought before the gigantic and unparalleled shrine, his heart bowed suppliantly before the hallowed precinct of divinity, as if in the presence of dread Nature, where neither man nor his works are seen, but all is power and boundless might. Recovering his scattered thoughts, he humbly and with broken speech offered the tones of inquiry for his brother's fate: "To the gods all is known—past, present, and to come. Had his fell purpose left him without a brother, or could the oracle direct where and how to save him,—if by the forfeit of his own worthless life?" The answer,

after a lengthened pause, came in soft accents to his breathless frame, his eyes downcast, his arms stretched forward as to arrest and catch the scarcely audible murmurs :—

A brother's hate ! fell Typhon's fond delight !
Is ever odious in Osiris' sight !
He from the grave has heard thy brother's moan,
And now accepts the vows of Sabacon !

Sabacon, trembling with suspense and awe, felt his heart rekindle with somewhat of joy at the favourable augury expressed from the shrine ; and desirous to procure all honour to his father's corpse, now implored the auspices of the priesthood to receive the revered form, and pay it every honour, until a favourable change of circumstances might give the hero a sepulture among his noble ancestors. The embalmers had already prepared the body in haste, so as to preserve it from decay. In the favouring protection of the deity, Sabacon felt part of the weight on his heart rolled away, and his brother guarded by Osiris ; to secure due honours to his father became his next prayer ; and having obtained permission, the body of Sosis was instantly borne with reverence and magnificence to the holy fane. And now restored to comparative energy, his heart relieved of its direst fears, trusting he should be spared a murderer's lot, alert to undertake every enterprise for the safety of his brother and the king-

dom, Sabacon became chastened to a proper sense of the true estimate of human dignity, and he indeed profited by the tremendous trial which he had undergone. His mind fraught with these sentiments, his return to Nichochis developed to the attached and warlike outlaws the energies of his character. To his proposition of arraying them in bands to pour upon the enemies of their country, they listened with maddening glee; war, blood, and havoc, their delight and element, they were most eager to commence their lessons in a manner more sustained by the feelings of innate justice, felt even in the savage breast; and acting unboundedly in their confidence and gratitude, as in all their other passions, they unanimously elected Sabacon the chief of their whole band and community. Never had a daring spirit subjects of more bold and dauntless courage, with forms of iron mould, nurtured to hardships, cradled in adversity and trial.

The days that thus flowed on saw Sabacon acquiring in each revolving sun a more confirmed and solid ascendancy over these men of unconquered spirit,—hearts steeled to dare tortures and death; and his deportment, while it was impressive and highly manly, yet to all their females and infant race was gentleness itself. Stretched on a bear-skin, and reclining near the margin of the lake, his dark eye watching the pelican fishing for her young, as her snow-white form majestically floated on the

waters, he would gaze intensely, musing on the beautiful analogies of nature, on maternal fondness thus watching for and providing for her young; how tenderly she covers upon her brood; and, regardless of her own existence, nurtures and supports them. Her eye flames like the dazzling sapphire, as she quick darting seeks her prey. Among the beauteous birds who haunt the vast inland sea, none shone so brightly in the evening ray as the flocks of crimson-hued flamingos. The sounds of myriads of heaven's denizens were in the air, seeking their day's repast, which flowed in vast profusion from kind Nature's bounteous hands; and if the waters swarmed with life, not less the air in countless myriads of its insects on the wing. These sights were never tiresome to the solemn tone of Sabacon's recruiting soul, which gathered from all the mysterious ways of Providence a ray of light to guide it upward to reviving heavenly views; and was rescued from the deep abyss of hate and fell revenge. The deeply pictured care of the pelicans shadowed faintly to his softened heart the never-ceasing tenderness wherewith his parent now in the grave had fostered the tender weakness and tottering forms of himself and Rameses. The stately flamingo, shining as a crimsoned warrior, envied not, hurt not his associate—how could he thus crush a brother's kindred heart? Every trait of that great volume which Providence displays before our eyes,

read him lessons fruitful of those wise and perfect admonitions which all her scenes evolve: they breathe the fragrance of her works, as well as wisdom infinite; and while they reprove and warn, they corrode not the wound, nor overwhelm the sinking heart. To Sabacon they came replete with healing balm. Nor were these hours of evening wholly abstracted from his own kind; the savage men around him became more mild, and took a tone of order from his influence. He was never weary of looking on upon their manly and amazing feats of strength and bodily power, wherewith (the day's labours past, the fish caught, and every toil concluded), they amused themselves upon the edges of the water, in wrestling matches¹³⁰, wherein their gaunt and sinewy forms showed strength, best gained by toil and daily exercise: these, although rough trials, yet were tinged with mental energy that gave them a higher character of interest than the bands of hired slaves. Here emulation strove with all her strength; but if nature, free and uncontrolled, displayed her eminent greatness in the expansion of the physical powers of man, she also sometimes gave the rein to passions growing out of these scenes which swept all moral curb and check away; but Sabacon, accustomed to look on wounds and death, took no alarm at such scenes: his dark and gloomy nature preferred the whirlwind and the storm, and to look thus upon his fellow man with

all his secret springs and purposes bare and open to the eye, no polished courtiers refining over bitter hate, became to him a favourite contemplation. He moved among them as a superior being, a planet bright and of unquestioned grandeur. To all their earnest appeals upon their frays and differences, he turned a deaf regardless ear; but one of touching traits before his eyes drew forth his interference.

The evening was as usual glowing with all her charms,—cooling gales came from the waters,—they appeared heaving with life, as the sun shone upon the burnished scales of myriads of fish playing on the surface, for the evening food of insects with which the air was filled; they, giddy sporters of an hour, yielded also the bounteous repast to the flocks of water-fowl which swarmed around. To the eye of Sabacon, the link of Nature's bounties, and her setting sun, were pleasures ineffable in his train of thought, when a group in front attracted his attention. A man of fine athletic form had taught a pelican, taken by him, and reared from unfledged age, to watch and fish for him, and by his skill had made his feathered servant's lesson so perfect, that never slave more faithfully delivered his tale of gain than did the poor fond bird. His master seemed to him thereby overruling even instinctive habits in this bird, and firmly uniting its propensities and exertions in his service, and rendering it dependent upon his wish and will. This evening saw a bet

upon its performance of fishing and preserving of its prey: the loser differed, and all the violent gesticulations followed, where no law, no rule warns to desist; which getting more and more heated, at length the inflamed opponent, lifting his massy club, at one cruel and overwhelming blow crushed the poor unoffending pelican, mutely standing near him. It was a pitiable sight to see the bird, even in the instant agony of its crushed and mangled form, casting one last look of dying recognition and of fondness towards its master,—then motionless for ever. The owner darting, though unarmed, upon the furious ruffian, struggled for the club to inflict a similar vengeance on his enemy. Long the struggle lasted; but in the end he would have been levelled with the earth, like his unoffending bird, had not Sabacon, whose eye had watched the scene, rushed forward, and with one blow prostrated the aggressor before him; then seizing the club, he restrained with his warning arm the vengeance of the exasperated foe. Instantly with a signal summoning the circle around, he commanded the presence of the culprit. Whoever had beheld the scene would have deemed some being of the race divine roaming the earth, to teach the savage mind laws and the arts of peace, had approached this lake.

Night had set in dark and sombre: the surface, anon so beautifully covered, now was still and silent. Upon the margin in one small indenture

still stood a group of swarthy figures, most of them clothed in uncouth and picturesque garb, while some were wholly naked: in their hands they carried blazing torches of the pine and saccharine plants, whose stalks supplied their fuel: by their glaring light, Sabacon, with Sethon and his officers, were seen dressed in white vests and casques, ornamented with the heron's and flamingo's plume: their noble forms and rich dress contrasted strongly with the group of wild banditti. Near them, resting on their clubs, were forty of the strongest and most stirring of the community, whose daring spirits and superior judgment gave them ascendancy among the bands. The whole beach swarmed with lookers on, when Sabacon in succinct words related the offence, and the deadly outrage it gave rise to. No more was wanting,—there lay the mangled bird; and with one consent they doomed the criminal to be banished from children, wife, and their community, and to expiate the crime upon a wild and remote islet without intercourse with living soul, unless his injured foe relented and forgave him. This sentence instantly was carried into execution: the boon of some lines to fish and nourish life was all afforded, and in few moments embarked, the rowers swept him from the shore. In this instant of their heated fury against the crime, and urged with strong adjurations of his acting as their judge, Sabacon seized the propitious

moment to select the forty of their chiefs, who should every evening in rotation devote their hours to hear their complaints, and order all the penalties, himself meanwhile remaining umpire of their decisions. Acting thus, he by his cares and kind exertions brought their fierce untameable spirits under a yoke endured, because self-imposed by all. Midnight broils now ceased to end in blood, for the relentless severity of their punishments appalled even these hardened spirits, and Sabacon (without the invidiousness of being punisher) thus became the object of their highest trust and deep respect.

To exercise their arms, and teach them to manœuvre and act in order, was a hard and painful endeavour; and Sabacon had soon an instructive lesson taught him how far superior were their means of safety in their own resorts, than any his experience could suggest; for scouts always watching on the adjacent banks to where their fastnesses begin, brought at length accounts of the armament which had pursued Sabacon after having possessed themselves of the towns, and, strengthened by fresh forces, were approaching to attack their haunt. The news scarcely was rumoured around ere every islet swarmed forth its throngs: it seemed as if they started from the ground self-formed. Among the multitude the forty elders selected a small but chosen band; and imploring Sabacon to trust the action to their direction, himself placed with his

Mizraim followers on the lofty knolls, they hastened to prepare their weapons and transport him to the spot. Numberless windings and secret passes were threaded by them as swiftly and as readily as the bird flies to her haunt; and in a short period the aged warriors, and Sabacon with his officers, were landed on a mighty mound, high towering, and thickly overgrown with papyri and rushes: creeping among their interlaced and twisted leaves, as the ichneumon steals upon the crocodile, they climbed the heights followed by Sabacon, and securely seated on its summit, through the reeds beheld the passes and their interesting scenery to the Nile, open and delineated under their eyes; themselves meantime securely screened by towering reeds. Nothing now appeared but the hostile vessels crowded with the Pallic troops, who came gallantly on, entering the inlets; their shields ready, their arrows on the string, and javelins pointed; thus they boldly stood onwards, and through various windings penetrated far between the banks without encountering a single foe. Still the warriors from the fens thought them not entangled sufficiently, therefore now two canoes glided forth ahead, as if unconscious of their coming, then feigning fright they fled swiftly to the shallows. The eager Palli with loud shouts pursued, and in a moment sweeping their barks swiftly onward by their full benches of rowers, they stuck on the

shallowing sands. This instant from every quarter flew clouds of missile weapons, most unmerring, deadly, and far more destructive than the javelin's force, as vast clods of earth¹³¹, heavier than metal, hardened as rocks, and bristling with sharp points, were hurled with resistless force upon the vessels lying underneath the rushy knolls, crushing through armour, shields, and every fence, and inflicting certain death. Astonished at the sweeping ruin, the Palli flung their javelins in vain against their unseen foes: these passed innoxious through the matted papyri and rushes, while a short space evidenced how sure and true the enemies' aim, how terrible the slaughter, and that they had no safety but in instant flight. Ere however they tried this last resource, one desperate effort, maddened by their sufferings, was made by the Palli to land and search the unseen passes whence such ruin was poured on them: but the attempt was death; for sinking in the quicksands, the more they struggled the more they became involved, until they perished with loud cries for help, amid the most lamentable of all sufferings; while the survivors, overwhelmed by the missiles of their unseen foes, and horror-struck at their comrades' fate, thought only of flying as their last resource. But the opportunity was past: most of the vessels were immoveably grounded in the sands, and soon their sides swarmed with the hardy and savage bands,

who rushing over the decks completed the slaughter of the wretched and hapless bands of Salatis. A few headmost vessels only, not enough grounded for efforts to be useless, and in view of this horrible scene, swiftly plying their oars, once more regained the Nile, but not without great sufferings; as the pursuing avengers showered their tremendous weapons of clay, sweeping their decks, until they were entirely free from these deadly passes.

Gloriously triumphing over their country's foes, and surrounded by the wild and brave inhabitants of the fens, Sabacon and his followers justly exulted at their victory, which effectually knit together the warrior and the outlaw bands. In joyful procession they returned to Nichochis: but the bright gleam of success thus shining, was more deeply welcomed by the noble-minded, although erring Sabacon, as it appeared to open a means and path whereby he might retrace his sadly miserable progress, and retrieve or at least atone for his brother's unmerited misfortunes. The earliest instant therefore that the duties and engagements of the pre-eminence he held amid his exulting followers allowed of his attentive care, his soul again revolved the hopes of renewing the struggle for his country, and three of the most acute and subtle of his followers, men fearless of danger and acquainted with all the waters and passes of Egypt, were despatched con-

fidentially to ascertain the sentiments of the native Mizraimites. Intrusted also with the deadly secret of the cave so fatally injurious, and it was feared destructive to the hapless Rameses, they were to seek for Myris and Phritiphancs; whom, as his brother's dearest friends, he longed to seek in reconciliation, to whom they were to express his deep remorse, also to furnish them with every light upon his disappearance which had been afforded by Bocchoris. This duty performed, Sabacon, with feelings somewhat assuaged, and heart now again dilating to the blessings of nature, hourly and ardently applied all his peculiar talents to the amelioration and improvement of the rude yet brave and devoted adherents thus completely placed by one of the unceasing mutations of life under his supremacy and control.

NOTES.

(1) UNLESS the river swells to sixteen cubits, or fifteen at least, the country is not covered with water. This same standard of plenty is exhibited on medals as the scale in the time of the Roman emperors; and it is the present height which is celebrated throughout Egypt with the greatest joy.—Euterpe, Herodotus, Pococke.

(2) The vessels of burden are constructed of a species of thorn, an acanthus, resembling the lotos of Cyrene. They force the planks together with the bark of the papyrus made into ropes; one rudder goes through the keel of the vessel; their mast is made of the same thorn; and the sails are formed from the papyrus. The name of this bark is baris.—Hor. i. 328. The joints of the inside are secured by bands of papyrus. Of these papyrine vessels the Egyptians have great numbers on the Nile, so termed from the papyrus bark used in their construction.—U. H. i. 582.

(3) The son regularly succeeds the father in military life. The soldiers and the priests are the only ranks in Egypt who are honourably distinguished.—Euterpe, H. i. 420; Diod. b. i. c. 6. The Egyptians are divided into six classes—the priesthood, the king, the military, the shepherds, husbandmen, and artificers.—Diod. b. i. c. 6.

(4) Eoptæ. In the Eleusinian mysteries, founded and copied from the Isiac, the lesser were dedicated to Proserpine, the greater to Ceres. The initiated in the lesser mysteries, which were open to all, were called 'mystics,' or novices, from their imperfect views; into the higher, 'eoptæ, inspectors, and perfect,' as adepts, admitted to full and perfect knowledge. Whereby was enigmatically signified of old, that whoever was not initiated in the lower, and not perfected in the higher mysteries, should go to Hades, and there lie immersed in mire;

but whoever had been both purified and perfected, when he arrives there shall dwell with gods. The lower mysteries taught the doctrine of a presiding providence, a future state of reward and judgment, an Elysium, and a Tartarus. The greater mysteries were confined to very few, and contained secrets not to be divulged. During the festival week it was unlawful to arrest for debt, or to commence a lawsuit, or for ladies to ride in chariots.

Socrates never would be initiated into these mysteries, and it was an article of charge against him, when he was condemned to die.—Hales, v. iii. 182.

(5) When they carry Apis on a raft to his funeral, they wear the skins of hinds, and bear javelins crowned with ivy, using the sort of howlings and gesticulations as the votaries of Bacchus practise in their orgies.—Isis and Osiris, 46.

This Apis, or Epaphus, is the calf of a cow, incapable of bearing another, and no otherwise to be impregnated than by thunder, as the Egyptians affirm. The marks that distinguish him from all others are these: his body is black, except one square of white on the forehead; he has the figure of an eagle on his back, a double list of hair on his tail, and a scarabæus under his tongue.—Thalia, Herodotus, 164.

(6) Apis. When Apis died, there was a universal mourning in Egypt. They sought for another, and having found him, the mourning ended. The priests conducted him to Nilopolis, where they kept him forty days: they afterwards removed him in a magnificent vessel to Memphis, where he had an apartment ornamented with gold. Plutarch says, the priests affirm that the moon sheds a generative light, with which should a cow be struck, she conceives Apis, who bears the sign of that planet. The marks are known to the priests. According to the sacred books, he was only permitted to live a stipulated time: when this came, he was drowned in a sacred fountain.—Thalia, H. ii. 34. When Apis from old age died at Memphis, in the reign of Ptolemy Lagus, his keeper not only spent all the provision he had made in burying of him, but borrowed of Ptolemy fifty talents of silver for the same purpose. And in our time some of the keepers of these creatures have lavished away no less than a hundred talents, in the maintaining of them.—Diod. b. i. c. 6.

The priests give the Apis his water from a well particularly set apart for this purpose, restraining him entirely from drinking of the Nile; not that they look on the river as impure (for there is nothing the Egyptians have in greater veneration than the Nile), but because its waters are particularly fattening and nourishing, and this is a habit they avoid in the Apis, as well as themselves; studious as they are that their bodies may sit as light and easy about their souls as possible, and that their mortal part may not oppress and weigh down the more divine and immortal one.—Plut. Isis and Osiris, 6.

(7) In the dog, as Hermes or Anubis, is worshipped the vigilance, watchfulness, and sagacity; a fit emblem of the god, the patron of reason. The springing lotus shows the rising sun. The hippopotamus and ass are Typhon, meaning the power and violence he employs in works of mischief. The eye and the sceptre are the wisdom and power of Osiris. The hawk, a symbol of the god, from its piercing sight and swiftness of wing. The cat is the moon (at Bubastis, the Grecian Diana); its variety of colours, activity at night, and fecundity, making it a proper emblem. The scarabæus is a proper image of the sun. The asp, renewing its age, and by its gliding motion, a symbol also of the stars. The crocodile, having no tongue, is esteemed an image of the Deity, for the divine reason stands in no need of speech. So the ibis is of the moon (or Hecate) from its mottled black and white feathers mixed together, embleming its gibbosity. The priests, most exact to their sacred rites, always fetch the water they make use of in their purifications from some place where the ibis has been seen to drink, as this bird will never go near any unwholesome or corrupted water.—Plutarch, Isis and Osiris.

(8) The doctrine of the emanation and refusion of the soul is several times alluded to by Euripides, who held the tenets of the Ionic sect, derived by the founders of that school from Egypt. The following passage from a fragment of the Chrysippus expresses it most clearly. ‘Those things which sprang from the earth, go back again to the earth; those which spring from an ethereal stock, return to the heavenly vault. Nothing perishes that has once had existence.’ It is alluded to, also, in a drama which is still extant: ‘The intellect of the dead lives not, but has an immortal sense, being poured out into the immortal ether.’—Prichard’s Egyptian Chronology, p. 208. Also

from Psellus: 'It becomes you to hasten to the light and rays of the Father, whence a soul was imparted to you, invested with an abundance of intellect.'

(9) The phœnix, according to the Heliopolitans, comes once in five hundred years, and then only at the decease of the parent bird. By its picture the wings are partly a gold, partly a ruby colour; its form and size like an eagle. They say it comes from Arabia to the Temple of the Sun.

The Phenicians give the name of phœnix to the palm tree, because when burnt down to the ground, it springs up again, stronger and fairer than ever.—Euterpe, Her. i. 301.

The entire story of the phœnix was indeed an Egyptian hieroglyphic, expressing the canicular period of 1461 years. The same was veiled under a curious enigma by the Heliopolitan priests to Herodotus. And Tacitus accordingly describes the phœnix as 'a singular bird consecrated to the sun, distinguished by its appearance and variegated plumage from all others.' It was to be seen at some time in Egypt, because the canicular cycle was invented there; and first in the reign of Sesostriis, because this cycle began [July 20] B. C. 1322, only about fourteen years before the reign of Sesostriis, and therefore in his days: and it might have been registered among other astronomical observations, inscribed on the famous zodiac of Osymandes, which was another title of that illustrious prince.—See Synopsis of Hale's Chronology, p. 24.

The above detail is given as the sentiments of this learned and estimable author, rather than as affording any particular historic data that Sesostriis may be traced by: to give it strength, the epoch should be thoroughly examined, whereat it fixes the reign of Sesostriis, so highly disputed. The sculptured form of this celebrated bird, and the notices of its appearance, in an era that is manifestly fabulous, marks it more probably as a mixed mythological and astronomic representation. The phœnix is depicted upon the walls of Edfu, and of Medinet Habu, but in both as a winged youth, with the crest and wings of an eagle; as a bird only it is found at Philæ. The phœnix owed its imaginary existence to the Egyptians. It was a type of the renovation of the year, and of the sun. Horus Apollo says, the Egyptians depicted this bird to denote, first, the soul dwelling for a long period here; secondly, an inundation; thirdly, a traveller returning to his native

country after a long absence; and fourthly, any lasting re-establishment. The phœnix appears a symbol of that great inundation which once entirely took place. The renovation of nature, after so terrible a catastrophe as the flood, would be well expressed by the phœnix, the symbol of renovation.

The story of the phœnix is indeed one of the most elegant allegories of Egyptian mythology. This bird, while it represented time still progressive in its course, and commencing one period as another expired, was also a symbol of the human soul, which passes by death to life. The following lines from Hawkins's translation of Claudian beautifully embody this fiction, which has been so largely treated on, as it displays the symbolizing feelings of the Egyptians in a favourable and very pleasing view; also its periodical returns, marking their important astronomical periods. A part only of Claudian's imagery is selected, but the whole idyl is of high poetic beauty.

In Egypt's clime a famous city lies,
 Which sacrifices for the sun supplies;
 The phœnix thither to the temple goes,
 The dome a hundred Theban columns shows;
 There he deposits relics of his sire,
 Adores the god; his burden gives the fire;
 And of himself the germ and last remains
 He consecrates where holy fervour reigns,
 From Phœbus' rays resplendent beams he darts,
 And vital splendour to the bird imparts.
 The phœnix willingly receives the fire,
 Feels joy to die, and then anew respire:
 The heap of perfumes burns with solar rays,
 And ancient features perish mid the blaze.

All nature in solicitude appears
 Lest lost the eternal bird disclosing fears;—
 Fans faithful flames that freely they may burn;
 The immortal glory of the world return.
 From myrrh through all the limits lustre flies,
 And fumes divine upon the altars rise;
 And vapours, by the richest perfumes fed,
 O'er Nile's seven mouths more sweet than nectar spread.

Claudian, vol. ii. 292.

(10) The royal barges sculptured at Beban el Moluk are depicted large and roomy. The linen sails are of beautifully variegated linen colours, in chequers, or in waving lines. The cabin walls are ornamented with different figures, as sphinxes, dancing women, birds, and other animals.—*Egyptiaca*, 161.

(11) In the tomb of Osymandyas were most splendid apartments, also the sacred library, whereon was inscribed these words—‘The cure of the mind.’—*Diod. b. 1. c. 4.*

(12) Every god has several attendant priests, and one of superior dignity, who presides over the rest. When any one dies, he is succeeded by his son.—*Her. Euterpe, i. 262.*

Whatever the character of the god was, his votaries esteemed themselves his visible proxies; and the priests endeavoured to express in their own persons the characters and actions of the deities whom they served. This identity particularly manifested itself in the mysteries.

(13) Herodotus calls it the Saitic branch, as flowing by the eastern division of the Saite Nome; Strabo, the Sebennetic, from flowing by the western bank of the Sebennetic Nome. Ptolemy has preserved its Egyptian name of Phermontic, the roots of which are, ‘that which causes the loss, or causes to perish.’ It is the same name as the Cerastes, or sacred snake, called Thermontes, causing death, the serpent deity of Hades. It received this threatening name from the great difficulties of the navigation which issues in the Lake Bourlos.—*Champ. vol. ii. 19.*

The whole land of Egypt is divided into several parts, which the Greeks call Nomes; over every one of which is appointed a provincial governor, who is entrusted with the public affairs in the province.—*Diod. b. 1. c. 6.*

(14) All pagan traditions embody the paradisiacal state of man in his days of innocence and happiness, justly deeming it the age of gold. He was an agriculturist, was nourished by simple fruits, and was fettered by no restraints of laws or social enactments; but the scene changed, vice and violence increased to that height, that a deluge swept away the apostate race, and cleansed the earth. These times of progressive corruption are marked by three metals, each deteriorating in value.

(15) The cat, sometimes called *Elurus*, symbolises the moon, from her brindled coat resembling the spots on her disk, as being most active at night; by the contraction and dilatation of her pupils, typifying the increase and decrease of the moon's light. The sacred cats were fed with fish called *Silures*, kept purposely in ponds at *Bubastis* and in other sacred lakes. The *Silures Niloticus* had their fins and tails strongly tinged with red.

(16) Egyptian boats. They were vessels of a considerable size, navigated with sails and oars; one of them sculptured on the walls has sixteen oars out: they had also comfortable and roomy cabins. They had smaller boats also, painted with a variety of colours, the sails also dyed of various hues, which, with the brightness of their tints, no doubt displayed much effect and magnificence. These vessels are described from the sculptures on the walls of *Karnak*, and in the grottos of *Elethias*.

(17) How prone the ancient race of Egyptians were to seize upon every object for auguries and signs is clear from every record, sacred and profane. The locust is still the visitor and scourge of these countries; and much interesting detail of this insect may be traced in *Parkhurst's Hebrew and English Lexicon*. *Sir William Ouseley* names, that in the dialect of *Misr*, or *Egypt*, the sea locusts are called 'faridis.' They are a favourite food among the Arabs. He observes that *Zakaria Casvini* divides the locusts into two classes, like horsemen and footmen, 'mounted and pedestrian.' That certain extraordinary words were supposed to be inscribed on the wings of locusts, different authors have related. The *Sieur de Beauplan* heard from persons well skilled in various languages, that the characters were Chaldaic, and formed *Boze Guion*, words signifying 'the scourge of God.' But a much longer legend, according to Mussulman writers, is exhibited on the wings of locusts, and in the Arabic language, 'We are the army of the mighty God: we have each ninety and nine eggs; and had we the hundredth, we would consume the world and all that it contains.'—*Ouseley's Travels*, 4to., vol. i. 199.

(18) *Hermopolis* was one of the most ancient cities of *Egypt* under the Pharaohs, and seat of their government. *Thoth* was here highly venerated under his sacred form of the ibis, the mummies of which

were deposited near this city. The superb portico alone exists, testifying the splendour of the temple it formed the entrance of: its columns are sixty feet in height.

Thoth found out letters, instituted the worship of the gods, and was the first that observed the motion of the stars; invented music, taught the manner of wrestling, invented arithmetic, and the art of curious graving and cutting of statues. He first found out the harp of three strings, in resemblance of three seasons of the year, causing three several sounds, the treble, base, and mean; the treble to represent the summer, the base the winter, and the mean the spring. He was the first that taught eloquence; thence he is called *Hermes*, a speaker, or interpreter. He was *Osiris's* sacred scribe, to whom he communicated all his secrets, and was guided by his advice in every thing.—*Diod. b. i. c. 1.*

(19) The extent of *Thebes* was immense; it stood on both banks of the *Nile*, to the east and the west; it filled entirely the valley of *Fgypt*, and stretched from the *Arabian* to the *Libyan* mountains. The stream which traverses it flows first from the south-east to the north-west, and making a turn from the south-west to the north-east, divides the city. Its circumference was nearly thirty-six miles, and its width from side to side of the valley was from seven to eight miles. The number of the inhabitants was proportioned to this vast space: their dwelling-houses were of four or five stories.—*Herodotus.*

(20) *Osiris* built *Thebes* in *Egypt* with a hundred gates, and called it after his mother's name, *Theba*; but in following times it was called *Diospolis*, and *Thebes*; of whose first founder, not only historians, but the priests of *Egypt* themselves are much in doubt.—*Diod. b. i. c. 1.*

Homer notices the grandeur, riches, and fame of *Thebes* as follows:

Not all proud *Thebes'* unrivall'd walls contain,
The world's great empress in the *Egyptian* plain,
That spreads her conquests o'er a thousand states,
And pours her heroes through a hundred gates;
Two hundred horsemen, and two hundred cars,
From each wide portal issuing to the wars.

Iliad, b. 9.

No city under the sun was adorned with so many stately monuments

of gold, silver, and ivory, and multitudes of colossi and obelisks cut out of one entire stone. The most ancient temple for beauty and greatness was in circuit thirteen furlongs, above two miles, and near seventy feet high, and had a wall twenty-four feet wide. All the ornaments were suitable in magnificence, cost, and workmanship. The fabric remains, but the silver, gold, precious stones, and ivory, were carried away by the Persians, when Cambyses burned the temples; at which time those palaces at Persepolis and Susa were built by the Persians, who brought over these rich spoils into Asia, and sent for workmen out of Egypt for that purpose. And it is reported that the riches of Egypt were then so great, that in the rubbish and cinders there were found and gathered up above three hundred talents of gold, and of silver no less than two thousand three hundred.—Diod. b. i. c. 4.

The Egyptian name of Thebes was No, Ezek. xxx. 14, to which was added Ammon. According to Plato, 'The secret and invisible creative power supreme' among the Egyptians was called Ammon, and Plutarch agrees that it signified hidden.—See Cudworth, 339. And this accords with the famous inscription on the Temple of Naith, or Wisdom, at Sais: 'I am all that hath been, and is, and will be; and my veil no mortal hath yet uncovered.' And herein, perhaps, is the meaning of the ancient aphorism, 'Truth lies hid in a well,' as primarily relating to the incomprehensible nature of the Supreme Being; whom the Egyptians styled 'Darkness unknowable,'—Isis and Osiris; and the Athenians, a Saite colony, 'The unknowable God.'—Acts xvii. 23. Hales's Chronology, i. 378.

(21) That the Egyptians, under ideas of cleanliness, usually shaved their heads, may be inferred from the observation of Herodotus—'When any one dies in Egypt, his relations cease to shave, and let the hair grow on their heads and faces.' Euterpe, 2. Herodotus also observed, on visiting the field of battle between Cambyses and the Egyptians, near Pelusium, the skulls of the Persians were so weak, they might be broken with the slightest pebble; whereas those of the Egyptians were hard enough to resist the percussion of a weighty stone. This arose, he was told, from the Egyptian custom of shaving their heads early, whereas the Persians are always covered with caps.—Herodotus, Thalia, 3. These distinctions exist in the sculptures, which will be fully referred to, on the walls of Ihabu, Karnak, and Memnonium.

They are clothed in lincn byssus, they wear garments of lincn, fresh washed, taking singular care to have them always clean. The priests are clothed in lincn, and wear shoes of lincn; they wear a lincn tunic, bordered at the bottom with fringes, and a cloak of woollen cloth over it; but to enter any temple in this garment, or to be buried in any thing woollen, is accounted profane.—Euterpe.

The true reason of the observation of these rites is common to all the Egyptians, from the extraordinary notions they entertain of cleanliness, persuaded as they are, that ‘none but the pure ought to approach the pure.’ Now no superfluity of our food, no excrementitious substance, is looked upon by them as pure and clean; such, however, are all kinds of wool and down, our hair, and our nails. It would be the highest absurdity for those who, whilst they are in a state of purification, are in so much pains to take off the hair from their own bodies, at the same time to clothe themselves with that of other animals. With regard to flax, this springs up immediately out of the immortal earth itself; and not only produces a fruit fit for food, but moreover furnishes a light and neat sort of clothing, agreeable to the wearer, adapted to all the seasons of the year, and not in the least subject to produce or nourish vermin.—Plutarch, Isis and Osiris. It is a remark worthy our notice, that wherever the knowledge or rites of Egypt penetrated, there we find this manufacture in existence. Arrian names a region of the Gangetic people, called Cathaia, who wore this lincn: it was worn at Colchis; we trace it in Campania; and at Athens they had not long left off this apparel in the time of Thucydides; l. i. p. 6. It prevailed in Bœtica, and was uniformly the habit of the Indo-Scythians and Cuthite Indians.—See Philostratus, l. ii. 79. The Egyptians were termed *Turba Linigera*. Solomon sent for lincn from Egypt. Moreover they that work in fine flax shall be confounded, Isaiah against Egypt, xix. 9.

The Colchians appear to be of Egyptian origin. Herodotus considers the Egyptians accurate in deeming them descendants of the troops of Sesostris, because they are black, and have hair short and curling. Another and better argument, Herodotus says, is, that the inhabitants of Colchos, Egypt, and Ethiopia, are the only people who from time immemorial have used circumcision. The Colchians have another mark of resemblance to the Egyptians—their manufacture of lincn, the byssus, is alike, and peculiar to these two nations.—Euterpe, i. 341. In this passage we see much ground for connecting the Col

chians with the Pallie conquerors of Egypt, who possessed that country long enough to become confounded with the native Mizraim. Ethiopia, according to the whole course of tradition, was peopled by their race. Their colour and hair, totally different from the Mizraimites, is highly material to keep in view. In perfect accordance with them are the black inhabitants, now remaining in part of Elephantine. Tradition also connects therewith the legend of the African Memnon, or solar god, whose statue remains at Gournou; and these Colchians most probably were a colony of Palli, expelled from Egypt by the Mizraim. The remark on the peculiarity of the linen is striking, and very singular in Eut. Her. i. 336.

(22) The obelisks of Luxor are not of an exact height: the left is seventy five feet, and the base nine feet; the right hand one is about seventy feet; but the architect has remedied this partial defect as far as possible by mounting them on bases formed to equalize their actual elevation.—*Descript. de l’Egypte, tome ii.*

(23) The faces of the Colossi are much disfigured, but not by the present feeble race of Luxor, as on excavating them they are similarly injured in the parts that are buried. They wear the mitred bonnet of Horus; their dress is sculptured as of fine linen, and they wear richly sculptured collars; they are clothed in drawers of radiated finely folded linen. Each statue is of a single block of syenite granite, red and black. In the bonnet of the west is a remarkable vein of yellow. Behind each figure are smaller obelisks, sculptured in the same mass, and with apparently the same series of symbols as the stately detached ones.—*Descript. de l’Egypte, tome ii.*

These obelisks evidence remarkably the science of Egypt; for they are not planes, but have at their edges a convexity of four inches: it apparently arises from their noticing that the plane surface presents to the sun an angle which throws a shade, however slight, upon the adjoining surface; an error in some older ones, which they corrected in the present instance, by the slight convexity on the exterior edge; a manifest proof of the patience and tact exercised by the Egyptians in the most delicate and refined observations on the phenomena of nature.—*Descript. de l’Egypte, tome ii.*

(24) The peristyle and portico are taken precisely from the archi-

tectural measurements and descriptions furnished of Luxor.— See *Descript. de l'Égypte*, tome i. Denon.

(25) In each palace is a suite of chambers, more or less extensive, framed of the costly red granite, sculptured with the highest care, polished to the utmost brilliancy, and executed with an elaborate workmanship, exciting the highest admiration.— Denon. Panckouke, vol. ii.

(26) The vulture form of Rhea. This goddess represented the tutelary genius of Egypt; and appears in all scenes of triumph or glory associated with the principal personage.— See the plates of Denon, folio.

(27) It is a fact, established upon investigation, that the Egyptians adopted a regular scale of perspective in their buildings; and that a progressive diminution of height takes place, operating in all the temples, from the first pylones to the sanctuary in the extremity of the edifice; and in the palaces from the first peristyles to the most distant building,—rules evidently constructed to add to the imposing effect of the whole perspective.— *Descript. de l'Égypte*, tome ii.

(28) It is curious to trace any custom to remote antiquity: and thus on the sculptures of the palace of Medinet Habu the conqueror is graven standing on the first step of the altar, receiving the homage of his officer, and presenting to him his hand to kiss; the same mark of favour used by royalty at the present time.

(29) The palace at Karnak had eight avenues, three to the south, three to the north, one to the east, and one to the west. The most magnificent was the avenue connecting Karnak and Luxor, which was paved throughout its whole course of six thousand feet long, and must here have contained six hundred sphinxes on each side. As the Egyptians planted sycamore and other trees around their buildings, it is impossible to form any conception of this stupendous and unparalleled approach. This magnificent avenue terminated on the side of Karnak by another line, which reached the triumphal gateway in front of the grand temple on the south.

(30) The basin, or sacred pond, in front of the palace of Karnak,

is three hundred and ninety-six feet the largest side, and two hundred and forty the smallest. This immense excavation was entirely lined with stone.

The last gate of granite is covered, interiorly and exteriorly, with pictures and hieroglyphics, designed with a purity of outline and a richness of detail truly admirable. Under the class of labour these granite sculptures are equally fine with any on the obelisks. What must have been the temper of the tools calculated to cut these innumerable characters?

(31) The hall of Karnak is the most extraordinary of all the monuments in Egypt. The ceilings are supported by a hundred and thirty-four columns of gigantic proportions, and are the most enormous ever employed in the interior of a building; they require at least six men to embrace their circle, and are sixty-five feet high. The hieroglyphics are of proportionate grandeur, as well as the sculptured procession and offerings to the gods. The walls of this vast hall verify an important fact, of the Egyptians using tenons or beams of wood to secure the blocks of stone more firmly. This remarkable fact has been hitherto noticed only in the oldest Cyclopien monuments.—See Sir William Gell's *Argolis*, and the account of the Cyclopien towns in Italy.

The dimensions of this wonderful hall are 151 feet long by 302 feet wide. The gate which leads to it is twenty feet wide, and sixty-three feet high from the ground to the ceiling; the cornice and architrave are thirty-one feet; so that altogether it is ninety-four feet high; an elevation truly prodigious for a gate, and surpassing all in Thebes. As a scale whereby to appreciate its immense elevation, it may be observed, that the great doorway of the south-western entrance of Font-hill Abbey, which is at this time so extolled for its height and grandeur, is thirty five feet only, scarcely more than half of the actual elevation of this gate; omitting the thirty-one feet of the cornice and architrave altogether, it exceeds by seven feet the whole elevation of the Louvre. Let us conceive these enormous valves, whether of wood or bronze, opening on their vast hinges to the imposing spectacle which this forest of columns, this hall of giants, must present to the senses.—*Descript. de l'Egypte*, tome ii.

(32) The use of naphtha was unquestionably known to the ancients.

Mr. Kinnier, in his Geographical Memoir of Persia, says, the most productive are those in the vicinity of Kerkook, Mendali, and Hit, on the banks of the Euphrates. The white naphtha affords a better light than the black, and is used in lamps.—Kinnier, 39.

(33) The subjects of sculpture in the northern cabinet of the granite apartments display the riches and splendours of the Pharaohs. Here are depicted vases, collars of pearls, perfume vessels, and every article of luxury. The vases, by the purity of their forms, and their elegance of proportions, surpass the most precious of antiquity. The Etruscan designs have nothing so exquisite; household furniture, utensils, standards, coffers, and collars, vases of lotos leaves and buds, and masques. Here are two obelisks delineated, with truncated tops, and therefore not the design of those in the courts of this palace: those similar are the Heliopolis, and Alexandrian obelisks. A coffer, borne on the shoulders by two slaves, and other figured coffers, are facsimiles of those described by Apuleius as borne in public processions, and enclosing the mysteries. One vase has a kind of tower sculptured on it; around it are groups of men in cars, and unknown quadrupeds; two human figures form the handles. Another vase is mounted with two hawks, their wings extended. It cannot be doubted, these extraordinary objects were all executed in chased gold work for the sovereign. In one of the panels on the walls is sculptured a level, with a line weight hanging from a centre, and dropping into a hole, adapted to determine the level with the most unerring accuracy.

Beyond the peristyle three doorways conduct to apartments remarkable for their richness and exquisite sculpture. Two steles, or truncated obelisks of the finest rose granite, decorate the entrance: all seems to indicate a mysterious and venerated place. The ceilings are formed of blocks of granite, with gold stars on an azure ground. Their walls exhibit familiar and domestic scenes, and not mythologic subjects, with a multitude of varied sculptures and paintings: the colours are yet brilliant, particularly the greens. The cornices of the doorways were ornamented with winged globes; but the disks were of metal, as we still see the space they occupied, and the holes whereby they were fastened. The Egyptians excelled in gilding, and these orbs were of bronze gilded, if not of gold. There is another feature of magnificence in these halls,—in the holes of the lintels, where the trunnions of the door turned is still a green colour, indicating an oxide

of copper; so that there can be little doubt but that the doors of these apartments were of bronze, hung on pins of the same metal.

(34) The Agathodemon, Cneph, or the Good Genius, is represented by the winged globe and serpents. The globe is the solar disk, the great divinity of Egypt; the wings, its swiftness and protecting power; the serpent, eternity: the whole emblem together became the Agathodemon, or the good genius of Egypt. The inhabitants of Thebais, indeed, do not acknowledge those to be gods who were once mortal; for they worship their god Cneph only, whom they look upon without beginning, and so without end; and are for this reason alone exempt from that tax which is levied upon all the rest of their countrymen towards the maintenance of the sacred animals—Plut. Isis and Osiris, 22.

(35) It is amid the contagion and quicksands of this morass that the mythology of Egypt places the evil Typhon, the author of moral and physical ill. The word Serbonic, in its Egyptian signification, means, to ‘spread around noxious exhalations.’—Champ. ii. 304.

(36) In speaking of the sculptures of Thebes, the sentiments of Mr. Hamilton, an eye-witness of their present state and appearance, and a scholar and man of eminent talents, must go far to prove their sublime features. Page 114 he says, in front of the propylæum are the two most magnificent obelisks in the world. Of the sculptures on the eastern wing, he says, the disposition of the figures and execution of the whole picture are equally admirable, and surpass all ideas that have been formed of the state of the arts in Egypt.—Page 115. The delineations are portrayed with a strain of praise, which, flowing from such a pen, warrants all the statements of Denon and the French Institute.—See pages 116, 117. ‘It is impossible,’ Mr. Hamilton proceeds, ‘to view and reflect upon a picture so copious and so detailed, without fancying that I here saw the original of many of Homer’s battles, and the details of Herodotus and Diodorus. Had the artist been better acquainted with the rules of perspective, the performance might have done credit to the genius of a Michel Angelo or Julio Romano.’—Page 119. *Egyptiaca*.

(37) Fire they call Vulcan; and him they have in veneration as a

great god, as he that greatly contributed to the generation and perfection of all beings whatsoever.—Diod. b. i. c. 1.

(38) Chæremon says that the goddess Isis appeared to Amenophis in his sleep, and blamed him that her temple had been demolished in the war; but that Phritiphanes, the sacred scribe, said to him, that in case he would purge Egypt of the men who had pollutions upon them, he should no longer be troubled with such frightful apparitions.—Whiston's Josephus, vol. iv. 8vo. p. 302, 311, 314.

(39) Sesostris. His achievements and progress through the East are detailed precisely similar to every fabulous hero; he erects statues, or Hermes? so did Semiramis, according to Diodorus. And in conclusion, Herodotus admits some told him it was a figure of Memnon.—Euterpe, i. 338.

Whatever monarch might reign over Egypt, and distinguish himself in arms, it is impossible to consider the legend of this monarch as actual history, copying, as it so manifestly does, the acts of Bacchus, Semiramis, Osiris, and, in fact, the first hero god of antiquity; and the name is a compound solar title. Diodorus says, that Sethosis (the same as Sesostris) placed before the temple of Vulcan Phtha his statue and that of his queen, of thirty cubits high, and those of his children, of twenty cubits each; and of one single block of granite.—Champollion, i. 355. It was Sesostris who made a regular distribution of the lands of Egypt. He assigned to each Egyptian a square piece of ground: whoever was a sufferer by the inundation of the Nile, was permitted to make the king acquainted with his loss; certain officers were appointed to inquire into the particulars, &c. It may not be improbable, Herodotus says, that this was the origin of geometry.—Euterpe, i. 340.

The priests instruct the youth in two sorts of learning; the sacred, and the more common and ordinary. In arithmetic and geometry they keep them a long time: for as the river every year changes the face of the soil, the neighbouring inhabitants are at great difference among themselves concerning the boundaries of their land, which cannot be easily known but by the help of geometry.—Diod. b. i. c. 6.

(40) The Eleusinian mysteries, it is admitted, were borrowed from the Isiac, and a notice was previously given of nine days. The horror evidenced by all who passed through them, shows how terrible

were the tests; the mystic expressions of all the fragments extant display a danger of death connected with the most appalling associations; and no better proof of their extreme influence on the mind can possibly be adduced, than the very limited number of Epopæ which appear to have been enrolled, notwithstanding the attractive and shining advantages attached to the privilege.

Its scenes are often metaphorically borrowed from the ocean, and are indeed intimidating. 'Like the rushing of hostile spears, the floods came forth from heaven to the great deep;' 'the violence of convulsive throes;' 'with thundering din the billows roll in the day of vengeance;' 'though I love the strand, I dread the wave;' 'dismal the overwhelming stroke;' 'as for him who repented of his enterprise, the lofty wave has hurried the babbler far away to his death;' 'the conduct of the water will declare thy merit.'

The being who returned from the final initiation, however brave of heart and elevated of rank, uniformly exhibited the most undissembled marks of extreme terror; but such obscurity hangs over the actual details, that we can only say, as the warning herald, *Procul este, profani*.

(41) The Apollonean trophy, or emblem of the solar deity, is couched under the form of the obelisks, which are among the most elaborate and precious of the remains of Egypt. Rome, in the height of her grandeur, could not imitate these pillars. It was esteemed a wonder of mechanic powers to waft them from the banks of the Nile to the Tiber, which they still adorn. Of eleven, which Egypt still contains, it is the richest and highest, being ninety-one feet high, and of a single stone. The obelisk of the Lateran at Rome is ninety-nine feet, including the base; its monogram is that of Rameses. The obelisk at St. Peter's is seventy-eight feet; that of Psamis, at the Porta del Popolo, seventy-three feet six inches; that of S. Maria Messina, forty-five feet four inches.

Rameses erected an obelisk of ninety-nine feet in height, and, it is said, kept 20,000 men at work about it. The king in person, when it should be reared on end, fearing lest the engines devised to raise it, and hold the head thereof between heaven and earth, in the rearing should fail, and not be able to bear up the monstrous weight—because he would lay the heavier charge upon the artificers that were about this enterprise, upon their utmost peril, caused his own son to be bound

to the top thereof, imagining that the care of the engineers who undertook the weighing up this obelisk over the young prince, for fear of hurting him, would also induce them to be the more careful to preserve the stone.—Pliny, lib. xxxvi. cap. 9.

(42) It has been clearly ascertained that this inscription of the hieroglyphics on the obelisk of Rameses, as preserved by Hermapion, and found in Ammianus Marcellinus, is their true sense and import. The whole inscription is taken from the Appendix to Remarks on Babylonian Antiquities, by Maurice, 4to. p. 75.

(43) The dress of Amenophis, however splendid, is in truth only the exact fac-simile of a robed monarch or priest delineated in the exhibited tomb of Psamis or Necho, the extraordinary richness of whose mantled robes, as well as the splendour and effect of the colours, were surprising. The figure was the subject of repeated examinations of the author. In the conclusions respecting the Nebris robe of sanctity taking rise from our first parent being so clothed in the immediate interview with the Deity which succeeded his transgression, are involved many interesting subjects, leading far beyond the compass of a note. For the consideration of the mythology and opinions of the Egyptians appear no inadequate pursuits; and well has M. Ouvaroff declared Egypt to be the true link which united Asia to Europe; and that possessing a key to the mysteries of Egypt and the East, would lead us to the last moments of polytheism.—See his Essay on Eleusinian Mysteries. Plutarch (Isis and Osiris) observes, the priests of Apis wore the skins of hinds, using the term Nebris robe. The same dress and character were found by Alexander in India.—See Quintus Curtius. The dress therefore exhibits the king as the head of his kingdom, as the patriarch of his family and race; in the light of the ancient patriarchs, possessed of peculiar privileges, and especially that of the chief or head sacrificer. Hence in the Scriptures we see its importance in the high dignity of Noah, and Abraham, and Job, which is a faithful transcript of patriarchal manners; and the value of primogeniture in the repentance of Esau: and profane history and tradition exhibit these persons throughout the East in characters of similar importance; and this privilege shows how the Egyptians, seeing their kings always of the priesthood, contemplating the sacrificer as well as the sacrifice in the sacred light of divinity, such

as they supposed existing in their sacred bulls Apis and Muevis, actually viewed in this light their sovereigns as gods. Alexander saw the scope which this ascription of divinity to their sovereigns throughout the East afforded to his ambitious projects, and he acted upon it with the most profound sagacity: so efficaciously did he impress on the East his claim of son of Ammon, that, reaching India, the rajahs met him with their submissions, pronouncing, ‘that he was the third of Jupiter’s offspring who had reached their country; Bacehus and Hercules they knew by tradition, his presence they witnessed.’ It is therefore with regret that we read in an excellent writer the following expressions: ‘Whoever recorded the glories of another, was disposed to intermix divine honours with his panegyric: in such a country, it might be considered as a kind of dilemma of degradation, whether it was most ridiculous to be made a divinity, or to be excluded from so plebeian an assemblage.’ If this be written in reference to the apotheosis and flatteries of the Ptolemies, it should be recollected, it was not then ancient Mizraim, but a conquered province of Persia, crushed and destroyed, her arts and sciences extinguished, her priesthood slaughtered, her forms remaining to flatter her conquerors, but the bright original lost. We might as well judge and write of Athens from the base Athenians flattering the vicious Demetrius: yet whoever thought of under-rating the contemporaries of Aristides, Miltiades, and Pericles, because their descendants could be the panders of Demetrius and Lamia? It is thus that generalities engender prejudice, and load a subject with difficulties. Thus Juvenal’s tale is any thing rather than history. Exiled from Rome, his delight, a caustic satirist, he sits down to vilify and abuse the abode of his disgrace. Suppose all he asserts to be true: is it the Egypt of the Pharaohs? just as much as Nero’s Rome was the city of Fabricius and Camillus. But when kings were priests, and robed as divinities, Egypt was governed by its Pharaohs; and however strange and extraordinary we must deem their worship of animals to be, as a kingdom, they were the most flourishing and rich; as a people, possessed of the greatest abundance of all the comforts of life of any country we read of; governed by established laws, and possessed of many checks against the evil of an absolute monarchy: and throughout this work it is these times which are sketched; and however prolix the tale may seem, the developments of this era are extraordinary, and their sculptures and delineations of art are well deserving our closest attention.

(44) The great priests or sacrificers attached a bandeau or diadem around their head, with the aspic in front; the circle, the symbol of Osiris, or the solar disk; the asp, the Ubæus, designating the divinity, or the initiati illuminated with his knowledge; the rabid or collar, composed of three rows of drops or pearls, and three rows of angles; the drops symbolize wisdom, the character designates a man with the symbol of rain. The Arabs say, 'A sage without fruit is a cloud without rain:' and rain, and drops of rain, are, throughout the prophetic books, symbols of knowledge and heavenly wisdom.

(45) The sacrifices are indeed worthy notice, as bearing a strong analogy in many striking points to the Levitical injunctions. The beast was sealed by the priest, without blemish; a fire kindled on the altar, on which a copious libation of wine was poured; the god solemnly invoked, and the victim killed; the head separated, upon which they heaped imprecations, wishing that whatever evil threatened the sacrificers, or Egypt in general, it might fall on that head: the head was then sold to the Greek traders, or thrown into the river. This ceremony of the head was common throughout all Egypt; no Egyptian on any account would eat of the head of a beast.—Euterpe, i. 265. Hence the Egyptians hated and despised the Greeks because they ate the head of the sacrificed beasts.

Herodotus gives particulars of the sacrifice to Isis. On the preceding day, they fast, and after they have prayed, they sacrifice a bullock, taking out the bowels, and leaving the fat with the vitals in the carcass. This done, they cut off the legs, and end of the loin, together with the shoulders and neck; and having filled the body with fine bread, honey, dried raisins, figs, incense, myrrh, and other perfumes, they perform the rites of consecration, and pour in a great quantity of oil. They sacrifice fasting, beating themselves during all the time the flesh lies on the fire; and when they have so done, they feast upon the rest of the offering.—Euterpe, 99.

This description of the historian explains the sacrifice seen in Belzoni's plates, where the bull is wrapped in the spotted robe, after having been disembowelled and prepared for the sacrifice, and the officiating priest has cut off a leg of the animal. The same representation is in Denon's plates, folio, plate 106: and it accounts for the prostrate attitude of the animal, without any appearance of blood, as in fact it is the carcass prepared for sacrifice. It would be a curious

inquiry to trace the various ingredients put within the body, thus shaped as a baris previously to its becoming an offering, which is commenced by the consecration, after the legs, neck, and all protruding members are cut off. The articles thus presented to the deity, are the same as to this day, in Persia, they strew in the road before the king or their governor, as they approach their towns, and are all intimately interwoven with pagan rites and doctrines, not only in Egypt and India, but the whole East.

The cow, thus consecrated and sacrificed, despoiled of its members, and become a type of Isis, as well as a sacrifice, may throw light upon the passage of Homer describing the descent of Ulysses into Hades, and the sacrifice of the bullock, whose blood being tasted, communicated the gift of prophecy to his ancestor. In truth, the passage combines the principal features of Egyptian doctrine which are discernible throughout Homer. The sacrifice thus consecrated became Isis herself, as was the golden cow exhibited yearly at the pyramid of Mycerinus, and the various bovine symbols throughout Egypt; and being also itself an arga or ark, as its name of Theba imports, which was also called Soros, as exhibiting the descent of Osiris into Hades, it possessed the oracular properties of the ark of Isis, and was capable of giving responses; and thus we perceive why Homer represents his hero completing his sacrifice precisely conformable to the Egyptian rites, and receiving his communications from the sacred sacrifice as an oracular gift of the threefold Isis, or thrice-invoked dark goddess of Egypt, symbolized in the slain beast.

We perceive the beast slain as a sacrifice to be, in these prints, enveloped in a Nebris mantle of spotted fawn, or panther's robe; in this sacred mantle also is every sacrificer represented in the ten thousand sculptures and painted ceremonies of Egypt on their walls yet before our eyes: they are universally clothed in an animal skin, the tail hanging downward. So also are the priests of the Indian Seva and the Grecian Bacchus described; and precisely similar accounts are given of all the actions of man engaged in sacrifice, which is brought to us from the earliest ages. May not this garb, then, allude to the mode of Adam being so clothed and so clad in the skin of a beast by the Deity, upon the first offence and guilt of man, which lies at the root, and is the efficient cause of all sacrifice being required? Dr. Magee abundantly proves, that sacrifice is built throughout the world upon the idea that it was necessary to propitiate the gods, and that it

was only to be done by blood; and we also meet with the phrase of 'expiating a crime,' and of 'a wickedness so black, as to be incapable of any other expiation.'—See Herodotus, lib. ii. c. 39. Hesychius thus describes the nature of the annual human sacrifice of the Athenians, as meaning 'life for life;' and Porphyry asserts the same: but as a proof of their exalting the sacrifice to divinity itself, see the tenets of the Hindus, *As. Res.* v. 379, and the practice of all pagan nations. They worshipped Brahma as the victim, and the victim as a divinity. Thus the Phœnicians esteemed their sacrifices 'mystical;' the slaughtered victim represented the victim god, and was worshipped as his proxy. Thus the Egyptians sacrificed red bulls, because the sacred colour of Typhon was red; and immolated on the high place of Osiris men of a ruddy complexion—*Diod.* lib. i.; associating them, in identity of colour and character, as closely as possible to the divinity.

(46) The arts of Egypt are now chiefly to be traced in their sculptures. The car, with its equipage and trophies, are precisely thus on granite walls, and coloured so as to convey its substance. What then shall we say of their perfection of design? It is the interest which must flow from the consideration of the arts, and their perfectibility attested at such very remote ages, which will redeem, it is hoped, the tediousness of detail of the processions.—See Denon, *Sculptures of Habu*; also Packouke.

(47) No bullock is permitted to be offered to the gods which has not the seal of the Sphragistæ stamped upon it—an order of priests peculiarly set apart for this purpose, whence they derive their name. Their impress, according to Carter, is, 'a man upon his knees, with his hands tied behind him, and a sword pointed at his throat.'—Plutarch, *Isis and Osiris*, p. 41. The animal sacrificed was, as appears in the valuable paintings of the tomb of Psamis, always enveloped in a mantle of spotted skin, similar to the sacrificer's robe.—See Belzoni's *Atlas*, plate 13. Denon, folio, plate 106.

(48) The taricheutes are so named in Diodorus, as those persons who actually embalmed, or, as the ancients phrased it, 'salted the corpse.'—Diodorus, chap. 7.

(49) May-eve, running into May-day, was very generally adopted

as the season of mystic rites; and India, Babylonia, Britain, and Ireland, all agreed on celebrating at that time the orgies of their chief deity. The reason appears, that Noah probably quitted the ark at the vernal equinox. The genuine period of passing through the mysteries was three oriental days; they entered the artificial Hades the evening of the first day, and were not liberated until the morning of the third day. The confinement was sometimes extended to a longer period; but still the allotted period was always produced by a cabalistic multiplication of three into itself. Thus Pythagoras was actually immured three times nine days.—*Pagan Idolatry*, vol. iii. 137.

(50) It has been wondered what the prismatic cavities could be just over the small square openings, visible not only at Edfu, but in most of the pylones of Egypt, these cavities reaching through the whole thickness of the walls. A sculptured painting in the grand temple of Karnak furnishes the explanation; wherein they appear filled by great trees or masts, their elevation inferring they were spliced as our present masts. At their extremities are pikes, to which are attached streamers or banners; they are vertically placed in the sockets, and braced down by clasps. The machinery connected with these moveable banners is very curious; for such it may be assumed they were, used only at fêtes or ceremonies, as the cavities are scrupulously finished with hieroglyphics. How magnificent must have been these standards, varied perhaps in reference to the importance of the building which they decorated! as at Philoe there were two, at Edfu four, at Karnak eight apertures.

(51) The aquatic lotos, which has the remarkable property of ever rising to the surface of the water and never sinking beneath it, was made a symbol of the earth. In this case, the calix of the flower represented the whole mundane boat; the four larger leaves, the four great continental divisions; the eight smaller ones, the eight islands.—See the account of its symbolic character, *As. Res.* The delineation of Isis reposing is borrowed from the Buddha Avatar, *As. Res.* ii. 323.

(52) It appears from observations of M. Hammer, that the Eastern nations have an undoubted claim to the invention of the Greek fire, lately revived among us in the Congreve rockets. Its name in no

other way connects it with the Greeks, than as proving its use by them at the siege of Constantinople, and to have been learned from the Saracens or Arabs. It is also evidence of its being an Eastern invention, that the principal ingredients named for composing it are not originally from Europe, but from the interior provinces of Persia and Arabia. If this secret was known to Arabia and Persia, and the acknowledged pre-eminence of China, India, and the Eastern world in fireworks be considered, it may appear probable that Egypt, far surpassing these countries in knowledge, was not ignorant of this brilliant art. The Chinese have long been in possession of a method of rendering fire brilliant, and variegated in its colours, and we are indebted to Father D'Hancarville for the secret: it consists in the use of a very simple ingredient; namely, cast-iron reduced to a powder more or less fine. This sand, when it inflames, emits a light exceedingly vivid; and it is very surprising to see fragments of this matter, no bigger than a poppy seed, form all at once luminous flowers and stars, twelve and fifteen lines in diameter. These flowers are of different forms and of different colours, according to the matter with which the grains are mixed. The Eastern nations were perfectly versed in fireworks at a very remote period; and a class so competent to a display of art as the Egyptian magicians were, may be supposed scientific enough to give this trial to the Thebans.

(53) The artificial mound on which the palace of Habu is built is full 2000 feet square. The peristyle court is most stupendous, and appears calculated for the grand audience court of the Pharaohs. The whole pictorial and sculptured subjects refer to a war and a triumph over a race, as the Palli, or Persians, or Bactrians, as Mr. Hamilton terms them; such is the region of Caucasus, whence these invaders proceeded. A comparison of their sculptured dress with the figures of Necho's tomb, and those of the Persepolitan sculptures in Sir R. K. Porter's sketches, bears witness to their conformity. The windows resting on human figures, the compartments, with marks evidencing that they contained bronze trophies, all concur to invest this palace with an appearance of great splendour and effect.—See Hamilton's *Egyptiaca*; Denon, *Descript. de l'Egypte*.

(54) If we examine the outlines of the Indian Isa and Seva, the Typhonian Osiris, and the two independent principles of good and evil

of the Magi, we shall readily perceive why they were each reckoned eternal. In fact, such a notion was but the necessary result of that philosophy which taught an endless succession of similar worlds. Matter, under all its modifications, was everlasting; but each particular system contained within itself the seeds of dissolution: and again, the great Father himself was eternal in his duration, but every incipient world beheld a distinct manifestation of him. Hence it followed, that destruction, or the evil principle, though it might lie dormant for a season, was, by the very nature of things, immortal; and that the reproducing great Father, or the good principle, though he might from time to time be vanquished and overpowered, was in himself physically immortal likewise.—Tab. vol. iii. 57.

(55) Jamblichus quoted from certain books ascribed to Hermes, extant in his time, and regarded as genuine. Hermes places the god Cneph as the ruler of the celestial gods, whom he declares to be a self-intelligent mind, absorbed in his own contemplations. Before this Cneph, he places one being without parts, which he terms the first occult power, and denominates Eikton: ‘in this the first intelligible principle is contained; it is worshipped only in silence.’—Prichard, 171.

(56) Typhon was sometimes called Seth, and worshipped under the semblance of an ass.—See Plutarch, Isis and Osiris. But Seth, as a masculine title, variously expressed Tath, and Thoth, or Hermes. Thus Josephus tells us that the children of Seth were great astronomers, and that they engraved their discoveries on two pillars in the land of Sirdad, in order that they might escape the ravages of a deluge either of fire or of water.

(57) Euripides, embodying the mystic allegory of Earth or Nature as a divinity, says,

O spacious Earth! and thou, celestial Air,
 Who art the sire of gods and mortal men!
 While she, the ambrosial mother, doth receive
 The genial showers on her expanded breast,
 Teeming with human offspring, and brings forth

The aliment of life, and all the tribes
That roam the forest; justly thence proclaim'd
Mother of all.

(58) The observations on the origin of evil, and the beautiful passage of Typhon shedding his comeliness, and nourishing hatred by opposing himself to Osiris, or goodness, is taken from an interesting passage in the Athenian Letters, a work of the purest taste and elegance.—vol. i.

(59) The Egyptians little value the short time of this present life, but put a high esteem upon the name and reputation of a virtuous life after death; and they call the houses of the living, inns, because they stay in them but a little while; but the sepulchres of the dead they call everlasting habitations, and leave nothing undone to beautify them.—Diodorus, b. i. c. 4.

The fable of the frog appertains to the mysticism of the Scfis, in *Journal des Savans*, 1822.

(60) This doctrine was contained, according to tradition, in the Hermaic books, inferring that the souls are excerpted from the great fountain of creation; which, although expressed in a singular sense, as Earth, Nature, Rhea—has a plurality of essences, as combining and swallowing up all that is created. This doctrine may be traced in Celsus, Eusebius, the fragments of Pythagoras, &c.

(61) These were the declarations to be made by the Mystæ before the temple.—Hale, vol. iii. 179.

(62) We learn that the worship of Egypt was directed towards physical objects, or the departments and powers of Nature. It may be questioned, whether the people had any exalted idea of the invisible Author, as distinguished from his works.—Prichard, p. 34.

(63) Isis, which appears as the cow when representing the preserving power, is doubtless propounded to us in a sublime sense under the veiled goddess of the temple of Sais. The import of the inscription, and its connexion with the peplus and Minerva of the Acropolis, is treated in a future note.

(64) The temple of Sais possessed two inscriptions—the one on Isis, as Nature, the second as follows, on the architrave; the description of which, as well as the explanation, are in Plut. Isis and Osiris.

(65) A sentiment contained among many others of curious and striking import, in a small collection, called after the celebrated Hermes Trismegisteus; and which, although of the later Alexandrian school, and undoubtedly a fabrication, yet probably embody original parts of the Egyptian doctrines.

(66) The phœnix was an Egyptian hieroglyphic, expressing their great cycle of 1461 years, and therefore, it is presumed, may merit a further explanation, although so long a note has already appeared on the subject. The same is shown to Herodotus in the enigma of the Heliopolitan priests, that the Sun had four times deviated from his regular course, that is, had run their long cycle of time, and recommenced his astronomical course.—Hale, i. 141. (A tenet applied by them to a continued succession of similar worlds upon a larger principle.) The phœnix is described by Herodotus; its life stated to be five hundred years: it resuscitates itself, yet bears the dead body of its parent, enclosed in a ball of myrrh, in the shape of an egg, to the temple of the Sun.—Herodotus. Ovid adds the particular of this bird framing its aromatic nest upon the summit of the palm. Tacitus defines the age of the phœnix to be 1461 years, which most probably means three of its supposititious terms of life, forming the great year of the Egyptians. It is manifestly blended with Osiris, as the Sun: thus a figure is represented with painted wings, denoting the Sun; the wings of different colours, as the emblem represented that luminary in the upper or lower half of the zodiac. In the upper hemisphere, the Sun had wings of a brilliant hue; but in the wintry months, or during his infernal course, he was painted with wings of a dark blue colour.—Macrobius. Plutarch shows the Egyptians also emblemized the Sun in the whole allegory, as the dead phœnix is enclosed in an egg or ball of myrrh, and borne to the temple of the Sun. Myrrh, he says, may be looked upon as the workmanship of the Sun himself, the trees weeping it forth by the heat of his beams; and thus they offer it for incense by day, owing its birth to the Sun.—Isis and Osiris, 112. Upon the walls of Medinet Habu, and of Edfu, the phœnix is displayed as Macrobius describes; not as the bird, the winged youth, the Maucros or Cupid

of Egypt. The figure is gracefully formed, having a tuft or crest on his head, as in Pliny; and, according to Herodotus, roseate and gold: his arms extended toward a star, perhaps Sirius; and as he is kneeling on a vase, the symbol of the Nile, the hieroglyphic most probably united the figure of the great Sothic period of 1461 years recommencing its course, with the leading on of the Nile and the opening of the summer solstice. The phoenix is on the walls of Habu Edfu and of Philoe.

The first generation of men in Egypt, contemplating the beauty of the superior world, and admiring with astonishment the frame and order of the universe, supposed there were two chief gods that were eternal, that is to say, the Sun and the Moon, the first of which they called Osiris, and the other Isis, both names having proper etymologies; for Osiris signifies a thing with many eyes, which may be very properly applied to the Sun, darting its rays into every corner, and as it were with so many eyes viewing and surveying the whole land and sea; with which agrees the poet, 'The Sun from his lofty sphere all sees and hears.' Some surname him Sirius; some likewise set him forth, clothed with the spotted skin of a fawn (called Nebris), from the variety of stars that surround him.—Diod. b. i. c. 1.

Osiris the priests declare to have been of a black colour, or a deep blue; so also is Mnevis, the sacred bull kept at Heliopolis; the Nile also is called Sirius or black river: Egypt itself also, by reason of the extreme blackness of the soil, is called Chemia, the very name which is given to the black part, or pupil of the eye; it is moreover characterised by them under the figure of the human heart.—Plutarch, Isis and Osiris, 44.

(67) Herodotus says, the Egyptians have a song resembling the *Linus* of the Greeks; it is of the remotest antiquity among them, and they call it *Maneros*. They have a tradition, that *Maneros* was the only son of their first monarch, and that having prematurely died, they instituted these melancholy strains in his honour, constituting their first, and in earlier times their only song.—*Euterpe*, 79. Plutarch notices, that they sung a sacred dirge or lamentation over Osiris, 'bewailing him who was born on the right side of the world, and who perished on the left.'—*Isis and Osiris*, 42.

As thus the enclosure of Osiris in the ark, the exact circumstance typified by the changes of the butterfly, is connected with the story of

Maneros by a sacred song, the reader will feel gratified by the beautiful lines of Mr. Rogers, thus substituted for a measure that is lost.

(68) The procession, character, and details of the ceremonies and entrance into the cave are principally embodied in the useful detail in Hale's *Chronology*, vol. iii. 179, note.

(69) Buddha is frequently represented by nothing but a large black stone.—Maurice, *Ind. Ant.* iii. p. 31. Terminus was thought to be the stone which Saturn swallowed instead of Jupiter. Betylus was the brother of Cronus Dagon and Atlas; and Uranus, their parent, contrived stones called Betulia, which possessed the power of motion, as if instinct with life. They were probably sacred rocking-stones. The peculiar and primeval form of Mercury was a large stone, without either hands or feet. Cybele was adored under the form of a stone in Phrygia; and Venus at Paphos, and Diana at Ephesus, were also represented by a black stone.

(70) The real nature of the scenes shown to an aspirant has never been told; these trials, therefore, are of course purely imaginary, but they are constructed, as nearly as the author's conception enabled him to cast them, upon the hints of ancient writers. Too full of horror and dismay they could not be depicted; and if the reader judges the attempt to be a failure, as may be the case, he may be assured it nevertheless has been the most laborious and difficult part of the book, and may crave indulgence from the singular obscurity of the subject.

(71) The Furies are the bonds of men: this is among the fragments of Psellus, and from its threatening import seems applicable to this scene.

(72) 'Having thoroughly purified him (an aspirant), the hierophant now discloses to the initiated a region all over illuminated and shining with a divine splendour. The cloud and thick darkness are dispersed, and the mind, which before was full of disconsolate obscurity, now emerges, as it were, into day, replete with light and cheerfulness, out of the profound depth into which it had been plunged.'—See Bishop Warburton on *Mysteries*. At the commencement of the joyful part

of the mysteries, a miraculous and divine light displays itself, and shining plains and flowery meadows open on all hands before them. Here they are entertained with hymns and dances, with the sublime doctrines of sacred knowledge, and with reverend and holy visions. And now become perfect and initiated, they are free, and no longer under restraints; but, crowned and triumphant, they walk up and down the regions of the blessed, converse with pure and holy men, and celebrate the sacred mysteries at pleasure.—Stobæus. Warburton.

(73) Cupid, or Eros, is represented with resplendent golden pinions, with beautiful wings.—Orphic Hymns. In all the Osiric rites he is bewailed as Maneros, or Cupid the Menu; and thus the butterfly, (connected by the Greeks with Cupid, in their elegant fable of Cupid and Psyche) from the remarkable physical changes which this insect undergoes, is made by the Egyptians a symbol of the death of Osiris, his enclosure within its lunette coffin, and his restoration to life and liberty.

In the *Metamorphoses* of Apuleius, which wholly treat of the ancient orgies, we are presented with the myth of Cupid and Psyche, or Love and the Soul. From it we learn all the benefits which were believed to result from initiation, and all the evils which the soul experienced in consequence of its lapse from pristine integrity. But as we learn these particulars in immediate connexion with the mysteries which equally taught them, so we learn them likewise in immediate connexion with the character of the great transmigrating father himself, or Cupid, who is rightly described as the oldest of the deities, who first appears when the renovated world springs out of the watery chaos:

Chaos, of all the origin, gave birth
 First to her offspring the wide-bosom'd Earth,
 The seat secure of all the gods, who now
 Possess Olympus, ever cloth'd with snow;
 Th' abodes of hell from the same fountain rise,
 A gloomy land, that subterranean lies;
 And hence does Love his ancient lineage trace,
 Excelling fair of all the immortal race:
 At his approach all care is chased away,
 Nor can the wisest power resist his sway.

(74) The most important of all the new discoveries is in the fifth volume of the Asiatic Researches. At the conclusion of the mysteries of Eleusis the congregation was dismissed in these words—‘*Conx, om, Pax.*’ These mysterious words have been hitherto considered as inexplicable; but they are pure Sanscrit, and used to this day by the Brahmins at the conclusion of religious rites.—Ouvoroff on Eleusiian Mysteries, 28.

(75) The descriptions of golden ornaments and jewelled dresses might be considered overrated, if ancient testimonies did not exist to evidence that Mizraim under the Pharaohs abounded in precious metals and jewels. Of the immense quantity of gold which the Egyptians possessed, and their elegant manufacture of it, we possess abundant testimony. Diodorus, describing a building he calls the tomb of Osymandyas, informs us, that the exact sum of the gold and silver dug from the mines of the Thebais, as inscribed on the walls, amounted to 3,000,000,000 of minæ, or 96,000,000 of our money. Another instance is the stupendous circle of wrought gold, 365 cubits in circumference, which surrounded this tomb. From Moses may be adduced the golden chain which Pharaoh placed around the neck of Joseph, and ‘the exceeding riches in gold and silver’ which Abraham carried out of Egypt: the multitude of gold and silver, vases, bracelets, and other golden articles, offered to Moses by the Israelites for the temple, were doubtless carried out of Egypt. Her treasures were so great, that they were made the subject of a prophet’s promise to Nebuchadnezzar, as a reward to his whole army for their incredible sufferings at the siege of Tyre. Much therefore of the Babylonian treasures were derived from this source; yet in a very few years afterwards Cambyses found Egypt again so opulent, as to be almost incredible. From the mere cinders of the burning of Thebes he had raked forth 300 talents of gold and 2300 talents of silver; and at Memphis he found such an immense treasure in bullion and ornamental vases, and statues of gold and silver, as perhaps no palace ever before contained. We read in Persia of a golden vine, on whose branches hung clusters of emeralds and rubies; but this was after the conquest of Egypt and of Babylon. Under the Ptolemies the same profusion of wealth may be found; and the veracity of Athenæus can scarcely induce the mind to accredit the particulars he narrates of a religious

procession from his own ocular observation ; it distances all the details of Peru, and surpasses the wildest tales of the East. That military personages also wore and used such splendid appendages is evidenced from the accounts of Holofernes, the Assyrian general, in the Apocryphal book of Judith, whose reduction of Egypt, Lydia, Cilicia, Syria, and all Asia Minor, with the terror he impressed on these nations, prove him to have been no contemptible warrior ; yet we find that the canopy of his bed was woven with purple, and gold, and emeralds, and precious stones, and silver lamps were carried before him. While therefore the necklace and dress given to Rameses is exactly described from the figure of a sacred personage in the tomb of Psammis, the allusions to the riches of Egyptian palaces and temples are made in conformity to the appearances on their sculptures and existing remains, and the testimony of Herodotus, Diodorus, and (superior to their pages) of Holy Writ.

(76) Herodotus repeatedly observes, that Isis is the Demeter of the Greeks, in Euterpe :

The Earth is rightly called the Mother,
Since from the teeming Earth all things proceed.

Plutarch calls her the ‘all-receiving, having ten thousand names ;’ that is, representing the powers of Nature.—Isis and Osiris.

(77) The feelings of the possessors of Palestine are fully developed in the scriptural account of their destruction and expulsion, wherein they appear to shrink before the rightful owners, as usurpers and intruders. The Pagan traditions in India, Greece, and divers other myths, have passages wherein the division of the earth is explicitly referred to ; but Palestine seems reserved as a sacred spot, and unappropriated, until the first expulsion of the shepherd kings led to their retirement into, and occupancy of it, bestowing on its district their own appellation. In the days of Abraham they had not taken possession of Palestine, which yet in the return of Israel from Egypt was already known by their name.—Exod. xv. 14. Abraham, after making a covenant with Abimelech, a Philistine or Palestine prince, at Beersheba, the king returned into the land of the Philistines ; Beersheba, there-

fore, was not in that land, yet subsequently they spread up as high as Ekron, so that Beersheba was one of their most southerly towns: the progress of their settlements, therefore, was from south to north, that is, they came out of Egypt; and the land of the Philistines, which Abimelech retired into, could only be the district of Auaris or Goshen, which is the only district situated in the line of his movement. And if this brief analysis, extracted from the erudite article, chap. v. vol. iii. Pagan Idolatry, is compared with the notice in the first volume, an extract of Josephus, it will acquire consistency, and claim our attention; especially as Herodotus traditionally ascribes the pyramids to a shepherd, Philitis, wherein we recognize in truth the Philistine or the pastoral Palli, the conquerors of Mizraim at two distinct periods.

(78) From Memphis to Thebes, toward Libya, were a hundred stables, all along the river, each of which were capable to hold two hundred horses, the marks and signs of which are visible at this day. —Diod. b. i. c. 4.

(79) The author fears that he has barbarously mutilated a beautiful hymn to the Indian deity Narayena, in the Asiatic Miscellany; but its adaptation was so very superior to any lyric powers he possesses, that he dared to venture on its appropriation, recommending the reader to the original.

(80) The circular form of the earth, and its structure, suggested to the ancients the hieroglyphic of the egg, its shell the shell of the earth, and its liquid contents the central abyss. The Egyptian fable of Typhon, in his contest with Osiris, breaking the mundane egg, and causing it to discharge its contents, can only denote the bursting forth of the diluvian waters from the central abyss: but as the world emerged from this calamity, so Aristophanes says, ‘But in the bosom of Erebus, black-winged Night produced an aerial egg; from which, in due season, was born beautiful Love, decked with golden wings.’

In the mysteries, one part of the nocturnal ceremonies consisted in the consecration of an egg, the egg being a double symbol of the ark also, as well as the world; and the lotos floating on the surface of the ocean, and the egg, are associated together: the deity is alike described as sitting on the lotos, or floating in the egg. The oplite su-

perstition added the serpent to this symbol; hence the winged serpent Cnuphis, in the island of Elephantine, was worshipped in a temple shaped like an egg; and these conjoined hieroglyphics are the globe and winged serpent, also called the Agathodemon, still decorating the portals of numerous Egyptian temples.

(81) This procession is ventured upon in so detailed a form, because it is an actual representation, a literal description of a sculptured series of figures upon one of the walls of Medinet Habu. We acquire therefore from their examination an insight into the pomp and triumphs of ancient Egypt—the fac-simile of such conquerors as Herodotus makes the subject of his pages, and which claims a strong interest on our attention, as expressing their classes, ceremonies, dresses, shrines, and solemnities.—See *Descript. de l’Egypte, Habu, tome ii.*

(82) The sceptre, it appears from M. Champollion’s examinations, was the staff of power, surmounted by the head of a jackal, not a bird, and an attribute of the power of Osiris, in death as well as life. No emblem has excited more discussion than the cross or Tau, the handled cross: it is explained by Dr. Clarke and others as typifying eternity, and eternal life. It is a symbol of universal ascription in Egypt to every sacred form.

(83) Harpocrates, in the usual collective phrases of Egypt’s deities, figures only as a weak and half-formed divinity, the son of Isis and Osiris, after the murder of the latter by Typhon; in consequence whereof Plutarch, in *Isis and Osiris*, says he came into the world before his time, and lame. Yet in another part he observes we must not look on Harpocrates as an infant and imperfect deity, but as the governor and rectifier of the weak and confused notions we are wont to entertain concerning the divine nature: thus he is represented with ‘his finger pointing to his mouth,’ a proper emblem of the cautious, modest silence, we should observe in these matters; and when they offer to him the first-fruits of their lentils, in the month Messori, they cry out, ‘The tongue is fortune, the tongue is god.’ And of all Egyptian plants the peach tree is in particular sacred to him, because of the resemblance between its fruit and the heart, and its leaves and the human tongue; for of all things which a man enjoys, there is no-

thing by which he approaches nearer the divinity than by right reason, especially when employed in religious matters, nor any thing which is of greater moment to his happiness.—Isis and Osiris, p. 63.

In the sculptured procession of Medinet Habu this deity appears in all the importance thus rightly given to him by Plutarch. The divinity is depicted in his shrine, and trees, a very unusual association, are placed there: are these the peach, as stated by Plutarch? After a sacrifice, the deity is borne forth, and added to the procession; the trees are also taken into the ceremony, and the litter on which Harpocrates is borne is supported by twenty-four priests, over whom hangs a mantle sprinkled with leaves, hiding all but their heads and feet. No deity appears encircled with greater honours.—*Descript. de l'Egypte, Habu.*

(84) The Campsa chest or ark in these sculptures is so important a part of Egypt's rites, that the subject requires some detail. Apuleius mentions the ark of Isis, saying it contained sacred symbols used in the mysteries. Plutarch, in *Isis and Osiris*, speaking of the rites of Osiris, names it as borne by priests, and containing a small golden boat. Hesychius says, the Egyptians styled the ark Theba, Baris, and Argo. In the mysteries of Osiris, the image of a dead man was borne in an ark, and thought afterwards to be restored to life, or return from Hades. The Egyptians styled it the interment of Osiris; and their lamentations for his disappearance constituted the first and mournful part of the mysteries; afterward, on the third day subsequent to his enclosure within the ark, that is, on the nineteenth day of the month, they went down at night toward the sea with the sacred chest, wherein is a small boat of gold; into this they first poured some fresh water, and then exclaimed, 'Osiris is found.' The rejoicings they now indulged in formed the joyful part of the mysteries.

The day on which the Egyptians supposed that Osiris was shut up in the ark, and celebrated the rites, was the seventeenth day of the month Athyr, when the sun is in Scorpio, at which time the overflowing of the Nile had ceased, and the country had become dry.—*Isis and Osiris.* If Moses reckoned by the civil years of the Jews, this will be the precise day of the precise month on which Noah entered into the ark; or if he reckoned by the ecclesiastical year, we shall have the memory of the precise day, though in that case not of the precise month, accurately preserved in the legend of Osiris. To show

how strongly impressed the tradition of the deluge and a preserving ark is interwoven in the Egyptian mythology, we learn also that Menes reigned the first of men, that the whole of Egypt except Thebes was one immense marsh, that he narrowly escaped drowning in the inundation, that he was saved by a crocodile, whence that animal became sacred, and they called it Campsa. Herodotus, Euterpe; Diodorus, lib. i.; Hesychius; Plutarch.

(85) The vase is typical of purification; it is sometimes rounded in a boss, as a ridge. It has this form, because the grasshopper, cicada, the symbol of the initiati and of the initiation, bore the same name, and the insect and the vase became connected with the rite.—Lecour, p. 11. Thus the Athenians, an Egyptian colony, wore golden grasshoppers, saying they were of the earth, and the first of the human species. In other places it pours forth streams of water, or of *crux ansata*, and the sceptre of Osiris, over the human form, as in numerous plates of Denon, of Belzoni, also of sculptures from Philoe. These are principally in reference to the Isiac and Osiric mysteries; but in the processions, and in sepulchres, the vases are filled with flowers, for there is no mythology without a golden age, always recorded as a beginning of times; a period delineative of happy innocence, when these flowers bloomed for man; and these the Egyptians restored to the abodes of death, which they strove to embellish and to clothe with the most brilliant character.

(86) For the Temple of Vulcan, the prodigious mounds and character of Memphis, see note in vol. ii.

(87) The great tower or pyramid of Belus, at Babylon, the Hindoos designate as 'the temple of the lotos goddess;' and the Brahmins teach that certain children of Sharma, who was a son of the ark preserved Menû, also formed a pyramidal structure on the Nile, called Padma Mandir. The Greeks corrupted its true name of Babel to Byblos. It was situated on the Nile, and its strength as a fortress is attested by the sieges which it maintained, as detailed in Thueydides and other historians.

(88) The opinion of courage and valour being the result of climate, and fostered in regions of difficulty and danger, was the observation of

antiquity, which experience confirms. This Artembares learnt, who, in his time framing a discourse to Cyrus, for the Persians, which they approved, spoke in these terms: ‘Since Jupiter has given the superiority to the Persians, and the principal authority among men to thee, O Cyrus; give us leave to remove out of our country, which is narrow and mountainous, into a better. Many such are near our confines, and many at a greater distance; the possession of one of these will render us more revered by most men; and this conduct becomes a people who have the power in their hands. In a word, what opportunity can ever be more favourable to us than the present, when we have the command of so many nations, and the dominion of all Asia?’ Cyrus heard these words without wonder, and bid them do as they desired; but withal admonished them to prepare for the future to obey, and not to command, as in time past: because Nature has so ordered things, that delicious countries produce an effeminate race; and men excellent in war are not bred in those regions which yield the most admirable fruits. The Persians, perceiving their error, receded from their purpose, and yielded to the opinion of Cyrus, choosing rather to live in a barren country, and to command, than to cultivate the richest plain, and be subject to other men.—Herodotus, Calliope, p. 545.

(89) The Arabian frontier of Lower Egypt reached to the Pelusiac mouth of the Nile, and was the site of bloody combats with the pastoral warriors, and Persians, and Syrians. Many cities were contained between the stream and the Arabian Gulf, among others Aouaris; here the priesthood fixed the abode of Typhon, the eternal enemy and evil principle of Egypt; and it is here that the city may be found called in the sacred books of the Egyptians Typhonia, the abode of Typhon or Aouaris. This city was known to the Greeks under the name of Heroopolis; its position was long doubtful, but it is fully ascertained that it existed between the Pelusiac branch of the Nile and the bitter lakes, and that it stood to the north-west of these said lakes, known at present by the name of Abonmehcheyd by the Arabs of the Isthmus.

(90) In the wonderful sculptures of Karnak they wear a coat of mail; their arms are javelins and spears, and a battle-axe; they wear long robes, as Persians, Indians, or Bactrians; their shields are cir-

cular and square; and also the common Theban buckler. Their infantry are armed with spears, their charioteers with short javelins, their swords short, and they wear a high Asiatic tiara. The Egyptian shield is square at one end and round at the other; and the Egyptians' arms are bows and arrows, their heads close shaven, they are clad in short dresses, and also have long spears, and daggers, maces, clubs, and scimitars. The chariots are of various shapes, some manifestly of iron: the Egyptian contain two, the others three warriors. A column of Egyptian infantry, armed with long spears and daggers, are moving forward in a slow march; and such is the regularity wherewith they move, that it is clear the sovereigns of Egypt entertained a large body of regular and well-disciplined foot soldiers on the Memnonian walls. The colours with which they are painted preserve their original freshness, so as to distinguish the red colour and the blue harness of the horses, the blue, green, red, and white of the Egyptians' and Bactrians' garments, and of the cars of the Egyptians and their adversaries, as well as the fainter blue of the water into which the fugitives are fallen. The scene also combines camels and oxen with the Indian hunch. When it is added, that there are more than fifteen hundred figures, differently grouped, and in action, in the war representations on the Karnak walls alone, some idea may be formed of the incredible mass of sculptures overspreading them.—*Egyptiaca, Karnak, Luxor, Medinet Habu.*

These delineations combine many points of interest; the chariots seem to intimate that Homer drew his detail from them, as two warriors are invariably represented, and no more; and on the Memnonium the conquered chief is lashed to a car, in the act of being dragged around the walls, in the manner of the treatment of Achilles towards Hector. As the same act was perpetrated by Alexander in his Indian expedition, wherein he assumed the honours of divinity, it may have some significance in an august sense now lost to us.

(91) The Phrygians also, in common with other nations, claimed the priority of antiquity, of being the first of mankind. The rites of Cybele not only existed in the earliest ages amid the recesses of Mount Ida, but Dr. Clarke discovered the remains of a shrine.—*Travels, vol. ii.*

(92) Pan, worshipped at Mendes, and represented in his images

with the countenance of the she-goat and legs of the male. Their veneration for these animals is great and universal: one he-goat is more particularly honoured than the rest by the Mendesians. In Egyptian the word Mendes is used in common for Pan and for a goat.—Her. Euterpe, i. 273. Plutarch, detailing the legend of Osiris and his imprisonment in the chest by Typhon, says, ‘The first who knew the accident which had befallen their king were the Pans and Satyrs who inhabited the country about Chemnis; and they immediately acquainting the people with the news, gave the first occasion to the name of Panic terrors, which has ever since been made use of to signify any sudden affright or amazement of a multitude.—Isis and Osiris, p. 19. At Medinet Habu this divinity is adored as one of the chief; ‘he has the long goat’s beard of Osiris, as the god Mendes, and the royal standard at his side.’—Egytiaca, 140.

(93) The cat was held in the extremest veneration. An unfortunate Roman, who killed one accidentally in the time of the Ptolemies, was not so lucky as Betis: the Egyptians surrounded his house with the utmost fury; and although the king’s guards were sent to rescue him, neither his authority nor the Roman name availed to save him.—Diodorus, b. i. c. 6.

In whatever family a cat by accident happens to die, every individual cuts off his eyebrows. The cats when dead are carried to sacred buildings, and after being salted, are buried in the city Bubastis; the females in consecrated chests.—Her. Euterpe, i. 292. If by any chance these creatures are found dead, they stand aloof, and with lamentable cries and protestations, tell every one they found it dead. And when they have been abroad in war in foreign countries, they have with great lamentation brought back with them dead cats into Egypt, when, in the mean time, they have been ready to starve for want of provision.—Diod. b. i. c. 6.

(94) The curious papyric rolls of contracts lately examined and detailed, prove that the trades of Egypt exercised the powers of corporate bodies; and that of the leather-sellers and the Memnones quarter are particularly set forth.

(95) The temple of the city of Bubastis well deserves attention; there may be others larger, as well as more splendid, but not which

have a more delightful situation. Bubastis was a virgin, presided at child-birth, and was the symbol of the moon.—Her. Euterpe, i. 383.

(96) The cat, according to Plutarch, had a peculiar reference to the moon, with the changes of whose aspect that animal was supposed to have a certain mysterious sympathy. The sistrum is also connected with the cat.—Isis and Osiris, 87.

Shrew mice, when dead, are carried to Buto. Latona, one of the eight most ancient divinities of the country, was called Buto, and particularly honoured in the city of that name: the shrew mouse was sacred to her. Plutarch says that Egyptians rendered divine honours to this animal on account of its blindness; darkness, according to them, being more ancient than light.—Her. Euterpe, i. 405, note.

The sacred animal of Buto, or Latona, was the mygali, or shrew mouse; for this was the form she assumed to escape the pursuit of Typhon. This animal was held sacred, and accounted, from its supposed blindness, an emblem of primeval night, or darkness. The receptacles for the dead were termed Bouti; and it is possible it had reference to the goddess presiding over night and the darkness of the tomb.—Prichard, 153. In fact, this point seems much strengthened by a figure of Buto being attendant on Osiris as supreme judge in all sepulchral delineations.

(97) On the site of the ancient city, among scattered fragments, is a fine monolithic shrine, whereon are three colossal figures, seated on a couch, the back of which, as well as their arms, are adorned with hieroglyphic sculptures.—Champollion, ii. 89. This precious remain attests the site of this interesting city.

(98) At the festival of Bubastis they crowd the Nile in vessels, the women striking tambours, the men accompanying them on flutes, with songs and dances. On arriving at the city many victims are sacrificed, and more wine consumed than in all the rest of the year. The natives report that 700,000 men and women assemble at this festival. Note, some read 70,000.—Her. Euterpe, i. 285.

(99) One Amenophis, out of his sagacity about futurity, having set apart the city Aouaris, left desolate by the shepherds (which city, according to ancient theology, was Typhon's abode), left a prophecy

that certain people would come and conquer Egypt for thirteen years. Now on the advance of the shepherds, Amenophis, the king of Egypt, calling to mind what Amenophis, son of Papis, had foretold, assembled the multitude of the Egyptians, and with 300,000 men, Apis, and the sacred animals, marched into Ethiopia; and the king of Ethiopia being under an obligation to him, received him, and took care of all the multitude with him, the country supplying all necessary food. He allotted him cities and villages, and moreover pitched a camp for his Ethiopian army, as a guard for King Amenophis upon the borders of Egypt.—Josephus, vol. iv. 308.

(100) The prophecy of Amenophis, that Egypt should be reconquered, is grounded upon the detail referring to this epoch, both in Herodotus and Manetho. According to Herodotus, the tyranny exercised over the native Mizraim consisted mainly in forcing them to labour as builders; according to Moses, the tyranny exercised over the Israelites was of the very same description. According to Herodotus, the diet of the toiling Egyptians consisted of radishes, and onions, and garlic; according to Moses, the diet of the toiling Israelites consisted of cucumbers, and melons, and leeks, and onions, and garlic. According to Herodotus and Manetho, the oppressive tyranny under which the Egyptians groaned, during the misrule of the shepherds, did not come upon them unexpectedly, but had been expressly foretold by an oracle.—Pagan Idolatry, vol. iii. 557.

(101) In Philoe is the sepulchre built and erected to Osiris, religiously revered by all the priests of Egypt, wherein are laid up three hundred and three score bowls, which certain priests appointed for that purpose fill every day with milk, and call upon the gods by name, with mourning and lamentation. For that cause none go into the island but priests. The inhabitants of Thebes (which is the most ancient city of Egypt) account it a great oath, and by no means to be violated, if a man swear by Osiris, that lies buried at Philoe.—Diod. b. i. c. 2.

(102) Hieratic books, celebrated as copies or transcripts of the pillars cited by Josephus.—See note 102.

(103) The word Mahiman signifies the Great Manes or Menu;

but this the Greeks could have pronounced in no other way than *Memnà*, whence Mr. Wilford supposes that the name of Memnon originated. Now Mahiman or Buddha is allowed to be the same as the Om of the Hindus, and On of the Egyptians, a title of the sun, and therefore Memnon itself is only a solar title. Two stupendous colossi of this name yet remain in a perfect state, at a very short distance from the Palace Memnonium; they are not more than twenty-one paces asunder, and are above fifty feet high. Eusebius says that the Memnon whose colossal statue uttered musical sounds was a king of Egypt; and Strabo says it was an opinion that the Egyptians called the Memnon who was at Troy Ismandes or Mendes: he was thought to have built the Labyrinth. Mendes being the same as Memnon, the Labyrinth must have been a Memnonium, or a temple contrived with numerous intricate passages for the celebration of the mysteries. The sounds heard from the base of the statue still are attested by the numerous inscriptions in the Greek and Latin characters graven on the legs of one of them, recording names of much interest. How these sounds were produced has been greatly disputed; if they have communicating passages leading under the celebrated Memnonium in their rear, the cause of such sounds is easily imagined. They are described by eye-witnesses, Strabo particularly, as occurring to the visitors to these impressive forms, not always given, but as if flowing from the favour of the deity, and consisted of a vibratory sound, as of a snapped string or chord of a harp, a pulsative touch, and always uttered at sunrise. They face the east, and at this day a singular notion exists among the Arabs of the desert that they smile at sunrise, but that a terrific gloom overcasts their features in the evening.

Dr. Young, in his article of Egypt, Supplement to Edinb. Ency. vol. iv. part i. p. 60, refers a part of this inscription to Amenophis, son of Ramesses Miamun, or the lover of Ammon. This inscription occupied the author many hours of research and labour in the endless field of hieroglyphic symbols. The base displays two hierophants drawing a cord which binds the lotos; on either side run vertical lines of hieroglyphics, ascribing titles and praises to a king, and combining the symbols of Tithonus and Eoa within the cartouche; an important point of discovery, as always embracing the monogram, due to the industry and talents of Dr. Young. These names also are given to the conqueror on the walls of the Memnonium in the act of drawing his bow and fitting the barb: a figure sketched with uncommon force

and strength. The titles therefore connected with these colossi suggested the idea of the augury from the name of Amenophis on their base. The praise and eulogy on their forms may be best known by an examination of M. Denon's sentiments.

(104) The most famous statuaries were the Egyptians, for with them the exact cut of a statue is not judged of by the eye and fancy, as it is by the Greeks, but after they have cut out the stone, and wrought every part by itself, then they measure the exact proportion of the whole, from the least stone to the greatest. For they divide the whole body into twenty-one parts and one-fourth, which makes up the symmetry and entire proportions; upon which, after the workmen have agreed among themselves as to the bigness of their statues, they go away, and every one carve their parts so exactly according to their just proportions, that the singular skill of these workmen is wonderful and amazing. And thus the statue, one-half of which was made in Samos, and the other part finished in Ephesus, according to the art and skill in Egypt, was cut in two from the head, exactly in the middle, yet notwithstanding was equally proportioned in every part; and they say that it exactly resembled the statues in Egypt, having its hands stretched out, and in a walking posture.—Diod. b. i. c. 7.

(105) Earth first an equal to herself in fame
 Brought forth, that covers all, the starry frame,
 The spacious heaven, of gods the safe domain,
 Who live in endless bliss, exempt from pain.

Hesiod's Theogony.

(106) The broken colossal statue of red granite is most enormous; it measures six feet twelve inches over the foot, and sixty-three feet round the shoulders. Next to the wonder excited at the boldness of the sculptor who made it, the labour and exertions that must have been used for its destruction are most astonishing; it could only have been brought about with the help of military engines, and must then have been the work of a length of time. Its fall has carried along with it the whole of the wall which stood within its reach. It was not without great difficulty and danger that we could climb on its shoulder and neck; and in going from thence upon its chest, I was assisted by

my Arab servant, who walked by my side, in the hieroglyphic characters engraved on the arm.—*Egyptiaca*, 168.

(107) The Hypostyle Hall, and the grand portals of black granite.—See *Descript. de l'Égypte*, vol. ii.

(108) The Egyptian Thoth is made by Sanchoniathon contemporary with the seven Cabiri and their father Sydyk, who were the builders of the first ship, and consecrated the relics of the ocean at Berytus. In the Phœnician genealogy he is said to be the son of Misor or Mizraim; and Sanchoniathon borrows, he says, his mythological narrative from the pillars of Thoth. The same books are referred to in a legend of Buddha, and are declared to have descended from above, to confer the powers of knowledge and retrospection, the ability of accomplishing the impulses of the heart, and the means of carrying into effect the words of the mouth. Josephus declares the wisdom of these books or writings were graven on two pillars, which resisted the flood, and were in existence when he wrote his history, near Mount Siderus, doubtless an arkite mountain or high place, where those primeval symbols of Thoth or Hermes were engraven and in use. The beautiful series of entertainment and instruction contained in the Athenian Letters touches with much interest upon these pillars, and have lent a part of the imagery employed in the scene.

(109) The birds called Memnonides, Elian says, were black, and resembled hawks.—Hamilton, 175. See also *Pagan Idolatry*, vol. ii. 497.

(110) Elian tells us, (*Animal. lib. vi. c. 7*) that Mares, king of Egypt, built a sepulchre for a raven, which was wont to carry his letters to and fro under its wing.

(111) Hieralphic character. Herodotus expresses shortly the use of two sorts of letters, one for sacred subjects, the other on common occasions. Diodorus agrees with Herodotus; and the learned Bishop Warburton fully established that the hieroglyphics were a language, a fact which had been lost sight of in the learned disputes upon this abstruse and much contested point. It has, however, been revived

with the most happy auspices by M. Champollion, jun., whose extraordinary zeal has struck out the key to most important postulata.—*Journal de Savans.* Herod. i. 259. Diodorus.

(112) It was an opinion entertained by the Egyptians that a vein communicated from the little finger of the left hand to the heart; and hence they wore a ring, according to many writers, on that part.

(113) The worship at Papremis of the bloody god of war was suited to his sanguinary character; and assimilating his rites to those of the Judian Moloch of Jaganath, like him a car bore abroad the idol with shouts, rejoicings, and indecent orgies; and like him the Egyptian deity was propitiated with the blood of his votaries. The bear was the symbol of this deity, also of Typhon.—See Herodotus, Euterpe.

(114) Phthah is considered the great ancestor of the other deities, and is especially called father of the sun; this is in his creative faculty. In his generative power he is designated as a workman or an architect; he is compared to Prometheus, the discoverer of fire; and Vulcan, as in Cicero, Eusebius, and Eratosthenes.—Article Egypt, in *Suppl. to Encyc. Brit.*

(115) Thus the tenets of the Ionic school, derived from Egypt—*'Those which spring from an ethereal stock return to the heavenly vault.'*

The connexion of the soul with stars, its descent through seven planetary spheres, and its re-ascent, are found in the Hermetic books; and there is nothing in their origin and style that forbids the supposition that they had their origin in the mysteries of Egypt.

The heavens were divided into eight spheres; the eighth or highest sphere was that of the fixed stars, the region of the divine and inconceivable ether, from which all souls had emanated. This was the native and original abode of all intelligent and spiritual essences.

The doctrines of emanation, refusion, and purgatorial transmigration, may with full confidence be ascribed to the Egyptians, as illustrated from Virgil, Pindar, and Euripides, and the dogmas of the Stoic and Pythagorean schools.—*Prichard's Egyptian Mythology*, 211.

(116) From the map of Lower Egypt (or Tsakhêt, as M. Cham-

pollion terms this province), Poubastis in the time of the Pharaohs stood on the south of the Nile, which presented a noble breadth of stream. At this point the canal of the kings (stretching across the Arabian desert to the Arabian Sea, and forming a boundary of Auoara) and the Pelusiac and Tanitic branches diverge.

(117) On the walls of Medinet Habu are delineated the scenes of a naval combat, which will serve as an explanatory guide in this most interesting subject, as its delineations cannot fail of furnishing to us a certain idea of the war vessels, of the energy, and the humanity of the Egyptians. If we feel pride that in the dreadful struggle of combat our countrymen have laid aside the uplifted sword, and united their efforts to save their foes, this bright trait of humanity appears on walls of imperishable duration, in the era our pages treat of, even the times of the Pharaohs. The Egyptian vessels are designated by their prows having lions' heads; their crew are instantly recognized from the exact fidelity of their head and form, and oblong bucklers, to the pages of Herodotus. The barks have a ledge elevated, through which the oars are used, and which, as a quarter-deck, would screen the vessels from the waves. Their sails are delineated, and in every respect these vessels furnish the models of those enormous triremes of three rows of oars of the Greeks in the time of the Ptolemies, described by Athenæus.

In one boarding scene an Egyptian soldier, mounted on the most advanced part of the prow of his vessel, his buckler slung on his shoulder, his right arm wielding a club, seizes with great strength an Indian, whom he drags from the enemy's vessel, and is on the point of destroying. The same vessel shows an enemy sinking beneath waters, and imploring help, which an Egyptian is extending his arms to render him.—Habu, *Description de l'Égypte*, tome ii.

It is particularly deserving of our notice, that the barks of these sculptures are altogether totally different from those that are described as commonly used on the Nile.

(118) 'Thou art indeed the form of God, and light is but his shadow.' The sentiment is in some ancient author, and beautifully demonstrative of the higher excellence and superiority of the godlike attribute over even the beams of Olympian Jove.

(119) The inhabitants of Tentyris were from infancy enemies of the crocodile, and disturbers of his haunts, and of course fearless swimmers and divers: they were distinguished among the whole Egyptian race for these habits.—See Pliny's History.

(120) Phathmetic, in its Egyptian derivation, signifies 'the middle;' and this branch of the Nile is placed in the midst of six others, having on the east the Mendesian, the Tanitic, and Pelusiatic; on the north the Phermutic, the Bolbitine, and the Canopic streams.

(121) These catamarans are so simple, yet so useful for passing the Nile, or floating on its waters, that they most probably have existed from the earliest era. Composed of the humblest materials, bound together as a sheaf, they supply, as is shown in the plates of Norden and M. Denon, a means of crossing the stream to the poorest of the Egyptian race.

(122) Poubastis was seated on the south-eastern bank of the Pelusiatic branch of the Nile, and about four leagues from the spot where Sahrasht stood. According to its mention in MSS. of the Borgian Museum, it was situated immediately on the bank of the Tanitic channel of the river.

(123) The Fens are a portion of Egypt which, although appearing often in the narrative of Herodotus, are yet stated so obscurely both by that writer and Diodorus, as to afford no insight into their extent, population, or character; they were fastnesses, evidently because they furnished a refuge to the Egyptian kings and eminent men flying from their invaders; thus Anysis, king of Egypt, when it was overrun by Sabacon, king of Ethiopia, fled to the Fens, and remained there in security, until his kingdom was restored to him by his retreat—a measure as extraordinary and magnanimous for its love of justice as is recorded in history; for having a dream instigating him to put all the Egyptian priesthood to death, after maturely reflecting on the vision, he concluded that the gods were trying him, by the occasion of committing an impious action, to punish him by men or by their own power; and choosing rather to relinquish Egypt than perpetrate the crime, he voluntarily retired into Ethiopia. The narrative of Herodotus shines in numerous traits indicative of a high sense of justice,

and also evidences of strong and powerful checks upon the abuse of kingly authority. Psammiticus refuged in the Fens; and after Egypt was subdued by the Persians, here Amyrtæus was able to defy the whole power of the Persian empire for a number of years.—See Thucydides, lib. i. The details, therefore, of this interesting district have been carefully collected into one view, and became worthy an attentive consideration; forming, as it evidently did, an important portion of Lower Egypt in a political view, although perhaps contemned as a resort of bad and profligate characters. In fact, the Sunderbunds of the Ganges, and the Ladrones which infest the great rivers of China, present, most probably, similar communities in the present day to those of the Fens under the Pharaohs. The authorities for this sketch are collected by Quatremère, *Mémoires sur l'Égypte et quelques Contrées voisines*.

In the invasion of Sabacus, king of Ethiopia, Anysis, king of Egypt, fled to the morasses, and saved his life.—Euterpe, i. 322.

(124) For particulars of this singular district, called the Bucolic Marshes and Fens, see Quatremère, *Mém. Géographiques sur l'Égypte et les Contrées Voisines*, tome i. 223.

(125) See Diodorus, Booth's translation, vol. i. 152; which establishes the idea of the ancients of the Delta, if not part of Upper Egypt, being alluvial land.

(126) Herodotus describes the Fens as abounding in the lotos plant, which the natives ate as bread. The papyrus also was annually gathered, and publicly sold.—Euterpe. This district continued noted for these productions when under the Arabian dominion.—See Quatremère, vol. i. 230.

(127) These banditti are described in Quatremère, vol. i. 230.

(128) Nichoehis, chief settlement of the Bucolica.—Quatremère, i. 231.

(129) The temple is dedicated to Latona, and built in the great city of Butus, beyond the Sebennetic branch of the Nile, as men navigate from the sea up that river. Apollo and Diana also have temples in the same city; and that of Latona, which contains the oracle, is

a magnificent structure, adorned with a portico sixty feet high. But of all things I saw there nothing seemed to me so astonishing as a quadrangular shrine in this temple, cut out of one single stone, and containing a square of forty cubits (sixty feet) on every side, entirely covered with a roof of one stone likewise, having a border six feet thick. This chapel appeared to me the most prodigious thing I saw in that place; and next to this the island of Chemmis, situate in a broad deep lake near the temple of Butus. The island contains a spacious temple dedicated to Apollo, and three altars, with a great number of palms and other trees, as well of such as produce fruit, as of those that serve for shade and ornament. The Egyptians say that Latona here preserved the life of Apollo from Typhon, when receiving him from the hand of Isis, she concealed him in this floating island.—Herodotus, Euterpe.

In considering the usual style of the capitals in Grecian architecture, the sacred palm or phœnix seems the tree selected for imitation, which they borrowed in the first instance from Egypt: it is clearly seen in their fine capitals, as it appears in all the pillars of the Thebaic temples, and also from its reputed sanctity and use in the sacred groves, as in that of Latona at Chemmis. And Mr. Hamilton observes, the first idea of columnar architecture, in his opinion, was taken from the palm or date tree; and that the Egyptian peasants to this day give to these columns and to the palm tree the same name of Nagel.—*Egyptiaca*, 105.

That the oracle at Buto was in high repute appears from Herodotus, who records the application of two Egyptian kings, Mycerinus and Psammeticus, to its shrine.—Euterpe. See note on palms, vol. ii.

(130) These games are described in the caves of Benihassan.—Hamilton's plates.

(131) These dangerous weapons are thus forcibly described in Quatremère, vol. i. 230.

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